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NOV 25 1987

# THE JOURNAL OF THE MOSCOW Patriarchate



### THE LIFE-GIVING TRINITY

*Mid-16th-century icon*

The Trinity is existing before all ages, and is without beginning, unoriginate, eternal, ageless, deathless, endless, unwaxing, indestructible and inviolable. *St. John Chrysostom*

The catholic faith consists in our worshipping One God in the Trinity and the Three in One, without merging the Hypostases and without splitting the essence. ...The Father is not created by anyone, and is not made or begotten; the Son is begotten of the Father, and is not made or created; the Holy Spirit is not made, created or begotten, but proceedeth from the Father. Within this Holy Trinity... all the three Hypostases are co-eternal and equal. *St. Athanasios the Great*

1987 • 6

THE JOURNAL  
OF THE MOSCOW PATRIARCHATE

PUBLICATION OF THE MOSCOW PATRIARCHATE

The journal is published monthly in Russian and English

Editorial and Subscription Offices: Box No. 624. Moscow 119435, USSR

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# MESSAGE from His Holiness Patriarch PIMEN of Moscow and All Russia

to His Beatitude PARTHENIOS III,  
the Newly-Elected Pope and Patriarch of Alexandria and All Africa

Your Beatitude, beloved in Christ brother and fellow servant,

It has become a good and truly Christian tradition for the Alexandrian and Russian Orthodox Churches to share in each other's joys and sorrows. In recent time the Russian Orthodox Church shared in the sorrow of the Holy Church of Alexandria over the demise of her Primate, Pope and Patriarch Nicholas VI.

And now we hear the joyful news from the African continent. We have learned, with gratitude to God for His great and wondrous mercies, that the great and famous ancient Church of Alexandria has elected her new primate.

Upon receiving this news, we decided to send to Alexandria a Russian Orthodox Church delegation headed by Metropolitan Sergiy of Odes-sa and Kherson, Chancellor of the Moscow Patriarchate and a permanent member of the Holy Synod, to share in the joy of the Alexandrian Church and attend the ceremony of instalment of Your Beatitude upon the patriarchal throne of the Church of Apostle St. Mark.

On behalf of the Holy Synod, the episcopate, clergy, monks and nuns and the laity of the Russian Orthodox Church we would like to convey to Your Beatitude this message of love and peace and our wishes of God's omnipotent help, blessing and assistance in your primatial ministry.

You have been called by Divine Providence and the decision of the Holy Synod of the Holy Church of Alexandria to the lofty primatial ministry at a very responsible time in human history.

Today the Holy Orthodox Church is facing important and often complicated problems which can only be successfully and beneficially resolved through the combined efforts of all the Local Orthodox Churches on the principles of conciliarity, equality, love and mutual understanding.

We feel that in the multitude of problems the central ones are the promotion of pan-Orthodox unity, especially now in anticipation of the Holy and Great Council of the Eastern Orthodox Church, participation in preparing and conducting dialogues with non-Orthodox Churches and confessions and our common involvement in the peacemaking service for the benefit of the divided human race.

Our Orthodox ministry involves not only proclaiming the Commandments of Christ, but also their practical application to concrete requirements of our time. The urgency of the task to preserve peace on Earth and to prevent the spread of lethal nuclear weapons into outer space prompts us to be broadly involved in various peace initiatives.

Glorifying God and offering thanks to Him for the centuries-old good, truly fraternal relations between the Alexandrian and Russian Orthodox Churches, we would like to express the hope that during the years of the blessed primatial service of Your Beatitude the bonds of fraternal love between our Churches will be strengthened further, promoting friendship and mutual understanding between the peoples of our countries.

May our Lord, the Chief Shepherd, keep Your Holiness in good health for a length of days and may He bless your apostolic ministry to the glory of His holy and majestic name, of the Father, and of the Son, and of the Holy Spirit!

With abundant love in Christ,

*PIMEN, Patriarch of Moscow and All Russia*

March 3, 1987  
Moscow

## For the 30th Anniversary of Service in Holy Orders of Archpriest Vasiliy Tarasyev,

**Dean of the Russian Orthodox Church Podvorye in Belgrade**

To Archpriest VASILY TARASYEV

*Belgrade*

In recognition of your 30-years service in holy orders, we confer upon you the Order of St. Sergiy of Radonezh, 2nd Class. I would like to felicitate you cordially, dear father dean, and prayerfully wish you heavenly help from the Lord in your pastoral service for the good and salvation of your Orthodox flock and to the glory of the Holy Church. I invoke God's blessing upon all the parishioners and workers of the podvorye.

*PIMEN, Patriarch of Moscow and All Russia*

February 19, 1987

**To Archpriest VASILY TARASYEV**

Please accept my cordial felicitations on the high patriarchal award, the Order of St. Sergiy of Radonezh, 2nd Class, on the occasion of the 30th anniversary of your service in holy orders. Please accept my sincere wishes of God's help in your pastoral labours of administering the Patriarchal Podvorye for the benefit of your God-protected flock.

With heartfelt love in the Lord and a blessing,

*Metropolitan FILARET of Minsk and Byelorussia,  
Head of the Department of External Church Relations*

February 19, 1987

## Mrs. Margaret Thatcher Visits the Trinity-St. Sergiy Lavra

On Sunday, March 29, a bright sunny day, the British Prime Minister, Mrs. Margaret Thatcher, paid a visit to the Trinity-St. Sergiy Lavra, the spiritual centre of the Russian Orthodox Church, a treasury of the national culture.

In front of the Holy Gates, the British government delegation and the accompanying officials were welcomed by the Father Superior of the Lavra, Archimandrite Aleksiy, and the brethren. Addressing the distinguished guest, Archimandrite Aleksiy said in part: "We welcome Your Excellency and your esteemed companions with a word of peace and love in Christ on behalf of the Holy Archimandrite of the Lavra, His Holiness Patriarch Pimen of Moscow

and All Russia. You are making a pilgrimage that takes you to the very heart of Russian Orthodoxy. For the past six and a half centuries this house of the Life-Giving Trinity has opened with joy its sacred gates to all who came here in search of God's blessing, peace and spiritual consolation. May the Lord bless your visit to this holy place. May He fill your Christian heart with His heavenly peace and grace-giving comfort. May He grant you steadfastness and strength in serving the good of the people of Great Britain, may He crown with success your visit to our country which, we trust, will serve to promote and consolidate relations between our countries and peoples".

VISIT OF THE BRITISH PRIME MINISTER, MRS. MARGARET THATCHER,  
TO THE TRINITY-ST. SERGIY LAVRA, MARCH 29, 1987



After the welcoming  
ceremony, at the Holy  
Gates



In the Cathedral of the  
Holy Trinity



Archbishop Aleksandr presenting Mrs.  
Margaret Thatcher an Orthodox icon



The Prime Minister making an  
entry in the Distinguished  
Visitors' Book



Meeting with pilgrims

All along the way to the Trinity Cathedral, Mrs. Margaret Thatcher was cordially greeted by numerous pilgrims. She stopped to exchange a few words with them and greeted them with the Russian *Zdravstvuite!*

In the Trinity Cathedral a monk was reciting the Akathistos to St. Sergiy. Mrs. Margaret Thatcher placed a lit candle at the shrine with the relics of the saint and then proceeded to St. Nikon's Church and then to St. Serapion's Chapel. After that she attended Divine Liturgy in St. Sergiy's Refectory Church celebrated by Metropolitan Yuvenaliy of Krutitsy and Kolomna.

After that the Prime Minister went to see the Moscow Theological Academy. Accompanied by Archpriest Vladimir Ivanov, she inspected with great interest the collection of icons, old books and paintings at the Church Archaeological Museum, and the memorial museum of His Holiness Patriarch Aleksiy who was the guest of the Church of England in 1964 and received from the Archbishop of Canterbury, Dr. Michael Ramsey, the top Church award—Lambeth Cross.

In the conference hall of the academy, Mrs. Margaret Thatcher was cordially welcomed by the rector, Archbishop Aleksandr of Dmitrov. He described the history and current life of the Moscow Theological Academy which celebrated its 300th birthday in 1985, stressing that among the distinguished guests to the academy were the Archbishops of Canterbury, Dr. Michael Ramsey and Dr. Donald Coggan, who became its honorary members. In memory of her visit to the Lavra, Archbishop Aleksandr presented the distinguished British guest with an icon of the Holy Trinity, a copy of the masterpiece by Andrei Rublyov, made at the academy. Then a concert of church hymns was given in honour of the distinguished guests by a student choir conducted by M. Kh. Trofimchuk, teacher of singing. Mrs. Margaret Thatcher thanked the rector for the opportunity to hear the fine singing of the students and see the wonderful collection of icons.

The assistant rector of the academy, Archimandrite Georgiy, and members of the faculty gave a press conference for the newsmen accompanying the British Prime Minister.

Meanwhile, the Prime Minister herself was attending a reception given in her honour in the Patriarchal Chambers of the Lavra. On behalf of His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church the distinguished guests were greeted by Metropolitan Yuvenaliy of Krutitsy and Kolomna. He said: "We welcome today our dear guests in the spirit of the traditions of this monastery and its founder Abba Sergiy. The experience of our Church goes to prove that the Church of Christ can exist within any socio-political system. We can witness to the fact that tens of millions of our compatriots are ardent and dedicated followers of the Church. All through the millennium of her existence our Church has been invariably linked with the people of this country. She is profoundly patriotic and has always

shared in the joys and sorrows of the nation. She performed feats of courage during the Great Patriotic War. And to this day she continues to pursue, vigorously and on a broad scale, a peacemaking service not only in this country but also throughout the world.

"In preparation for the Millennium of Baptism of Russ in 1988, the Russian Orthodox Church issued a year ago the Message of the Holy Synod on War and Peace in a Nuclear Age. The main idea of the Message is quite clear. We feel that nuclear weapons are an evil to be opposed by the Church and all of mankind, together—believers and non-believers. People of the Church hold close to heart the appeal of M. S. Gorbachev to free the Earth from nuclear weapons and other types of lethal weapons by the year 2000, to build peace on Earth, to have an era of peace.

"We are happy to see you cooperating very closely and fruitfully with M. S. Gorbachev. I pray that it may produce positive results not only for our countries, but for the world as a whole. We pray for the success of your visit which might bring positive results and peace to mankind. And this is not mere courtesy, but an expression of our heartfelt desires and aspirations of the soul". In conclusion, Metropolitan Yuvenaliy asked Mrs. Margaret Thatcher to convey our good feelings to the people of Britain.

In her response, the British Prime Minister thanked the hosts for everything she and the persons accompanying her had seen and experienced on the visit. She said it was a great pleasure to see the beauty of the Lavra churches and attend divine services with their beautiful singing here in Zagorsk, where the past and future seemed to blend. Next year, she said, the Millennium of the Baptism of Russ will be marked and they are looking forward to sharing the joy of that momentous occasion.

Today, she went on, she met worshippers and parishioners of the congregation, all of whom told her they wanted our two countries to live in peace. She, of course, shared their desire with all her heart and wanted relations between our countries and peoples to develop in the spirit of friendship and cooperation. This is something, she said, to which the Church herself attaches great importance. Your continued witness of your Orthodox confession, she said in conclusion, is an inspiration not only here, within the walls of this monastery, but elsewhere too, your message is addressed to all people, the whole of mankind for all times.

In keeping with Orthodox tradition, the hosts sang "Many Years" to their guests.

Before leaving the Lavra, Mrs. Margaret Thatcher made an entry in the Distinguished Visitors Book: "It has been a pleasure and an inspiration to be with you. May your message spread to all mankind."

The distinguished guests left the Lavra to the festive pealing of the bells.

K. KOMAROV

## Services Conducted by His Holiness Patriarch PIMEN

### APRIL

On April 7 (March 25), the Feast of the Annunciation of the Blessed Virgin, His Holiness Patriarch Pimen, assisted by Archbishop Vladimir of Krasnodar and Kuban and Bishop Vladimir of Podolsk, celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During the All-Night Vigil His Holiness anointed the worshippers with holy oil. During the Liturgy the Ektene was said for the repose of the soul of His Holiness Patriarch Tikhon († April 7, 1925).

On April 12 (March 30), Palm Sunday, the Feast of the Entry of the Lord into Jerusalem, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral and, on the eve, officiated at All-Night Vigil during which he blessed palm leaves and willow branches and anointed the worshippers with holy oil. His Holiness was assisted by Metropolitan Sergiy of Odessa and Kherson and Bishop Vladimir of Podolsk.

In the evening of the same day His Holiness Patriarch Pimen attended Vespers and Matins in the Patriarchal Cathedral. After the service, His Holiness addressed the worshippers and wished them to spend Holy Week in accordance with the Church Rule.

On April 15 (2), Holy Wednesday, His Holiness Patriarch Pimen attended the Liturgy of the Presanctified Gifts in the Patriarchal Cathedral and received Holy Communion.

On April 16 (3), Maundy Thursday, His Holiness Patriarch Pimen, assisted by Bishop Feofan of Kashira, celebrated Divine Liturgy with the office of consecration of the chrism in the Patriarchal Cathedral.

On the eve, His Holiness attended Matins in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

April 17 (4), Good Friday. On the eve, His Holiness Patriarch Pimen, as-

sisted by Bishop Feofan, officiated at the Office of the Holy and Salvific Passion of Our Lord Jesus Christ with the reading of the Twelve Holy Week Gospels in the Patriarchal Cathedral.

In the afternoon, His Holiness, assisted by Bishop Feofan, officiated in the Patriarchal Cathedral at Vespers with the Office of the Bearing Forth of the Epitaphion, and then at Small Compline with the reading of the Canon of the Crucifixion of the Lord and the Lamentation of the Most Holy Theotokos. His Holiness preached a sermon.

April 18 (5), Holy Saturday. On the eve, His Holiness Patriarch Pimen, assisted by His Grace Feofan, officiated at Matins with the Office of the Burial of the Saviour in the Patriarchal Cathedral.

April 19 (6), the Feast of Christ's Resurrection, Holy Easter. At midnight His Holiness Patriarch Pimen officiated at Paschal Matins in the Patriarchal Cathedral, assisted by Metropolitan Pitirim of Volokolamsk and Yuriev and Bishop Feofan of Kashira, and later celebrated Divine Liturgy, assisted by Metropolitan Pitirim.

That same day His Holiness read the Gospel lesson during the Paschal Vespers in the Patriarchal Cathedral.

On April 20 (7), Easter Monday, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral, assisted by Bishop Feofan.

In the evening, following Vespers and a short moleben in the same cathedral, His Holiness the Patriarch received Easter greetings.

On April 21 (8) His Holiness the Patriarch received Paschal greetings in the Trinity Cathedral of the Trinity-St. Sergiy Lavra from Archbishop Aleksandr of Dmitrov, Rector of the MTA and MTS, Archimandrite Aleksey, Father Superior and the brethren of the Lavra, and students of theological schools. His Holiness Patriarch Pimen congratulated everybody on the radiant Feast of Christ's Resurrection,

expressed gratitude for the prayers and gave His primatial blessing.

On April 22 (9), Easter Wednesday, His Holiness Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of St. Philaretus the Merciful at the patriarchal residence of the Trinity-St. Sergiy Lavra.

On April 26 (13), the 2nd Sunday after Easter, of St. Thomas the Apostle, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral and, on the eve, officiated at All-Night Vigil, assisted by Archbishop Iov of Zaraisk.

April 28 (15), Tuesday of the 2nd week after Easter, the Day of Commemoration of the Dead. His Holiness Patriarch Pimen attended the panikhida and, on the eve, the evening service and parastasis in the Patriarchal Cathedral.

His Holiness the Patriarch blessed the worshippers and said: "May the Lord repose the souls of our departed fathers, mothers, brothers, sisters and other relatives and may He give them rest in the heavenly mansions".

## Undying Memory

*Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation (Heb. 13. 7)*



As one thinks of someone who is no longer with us, one recalls not only the way this person looked, but mostly the way he was in life, the traits of his character we valued and admired most of all. Archimandrite Jeremiya († March 1, 1953), Rector of the Domestic Chapel of the Moscow Patriarchate, lives in the memory of all who associated with him though he passed away more than 30 years ago. What was it that drew people to this man? Archimandrite Jeremiya was a man of great kindness, profoundly prayerful mood, who cherished a vivid love for God and fellow men and could share with people both their joys and their sorrows. These personal

qualities are so important to us all, and we are in constant need of them in everyday life.

Archimandrite Jeremiya (Vladimir Alekseyevich Lebedev) was born on July 14, 1885, in Pskov into the family of a priest. He finished the Pskov Theological Seminary and then studied at Kharkov University's department of law from which he graduated in 1910 with a First Class Diploma and a silver medal for a thesis on ecclesiastical law. After that he pursued for some time a legal career.

In 1928, he was professed by Archbishop Venanilay (Maslovsky; † 1937) of Ryazan and Zaraisk with the name of Jeremiya at the Moscow Monastery of the Protecting Veil of the Mother of God.

From 1946, Father Jeremiya served at the Patriarchal Cathedral of the Epiphany with the blessing of His Holiness Patriarch Aleksiy.

Archpriest Aleksandr Akimov († February 1987), Rector of the Church of the Resurrection at Sokolniki, recalled: "On more than one occasion I happened to co-officiate with Father Jeremiya in the Cathedral of the Epiphany. I was then a very young priest and cherished for him profound respect. I remember entering the sacristy before the service and seeing there Father Jeremiya already preparing for it. His zeal was really moving, it filled my heart with warm gratitude to this man and his mere presence put me in a prayerful mood".

In 1947 Father Jeremiya was elevated to the dignity of archimandrite. When appointed rector of the Domestic Chapel he was also put in charge of the archives and later served as treasurer of the Patriarchate. Always attentive, modest and quiet, he conveyed to those around him a mood of peace and composure. His Holiness Patriarch Aleksiy who had high opinion of Father Jeremiya and was very fond of him, used to say that this man knew no enemies.

Another person who closely associated with Father Jeremiya over a number of years, a staff-worker of the Moscow Patriarchate S. I. Gedrevsky, recalled: "A man of great learnin-

kindness and personal charm, he drew the hearts of people around him. He always tactfully found the right words of consolation and compassion and was always eager to help. As he admitted himself, he was greatly influenced by the example of St. Serafim of Sarov. All who were directly associated with him felt the light and warmth radiating from his loving soul".

Being aware of the approaching end, Father Jeremiya used to say: "Soon, may be very soon, I shall go the way of all flesh", and as he uttered these words, he would cross his hands on his breast and lift up his gaze to the sky.

He passed away suddenly and peacefully. Archpriest Anatoliy Novikov, then a Deacon and now Rector of the Church of Sts. Peter and Paul in Lefortovo, often co-officiated with Father Jeremiya shortly before his demise. He recalls: "I remember coming back from a trip to Zagorsk, and as I approached the Patriarchate building on Chisty Lane, I was expecting to see the

father archimandrite meeting me in the reception room and bestowing a blessing with a tender and friendly smile. But on that particular evening I found him rather depressed and he did not rise to greet me as always. And although he had prepared in advance everything necessary for the All-Night Vigil, he was unable to officiate. All of a sudden he complained of weakness and pain in his heart and then withdrew to his cell. We called the doctor, but all was in vain and at 5 o'clock in the morning he passed away".

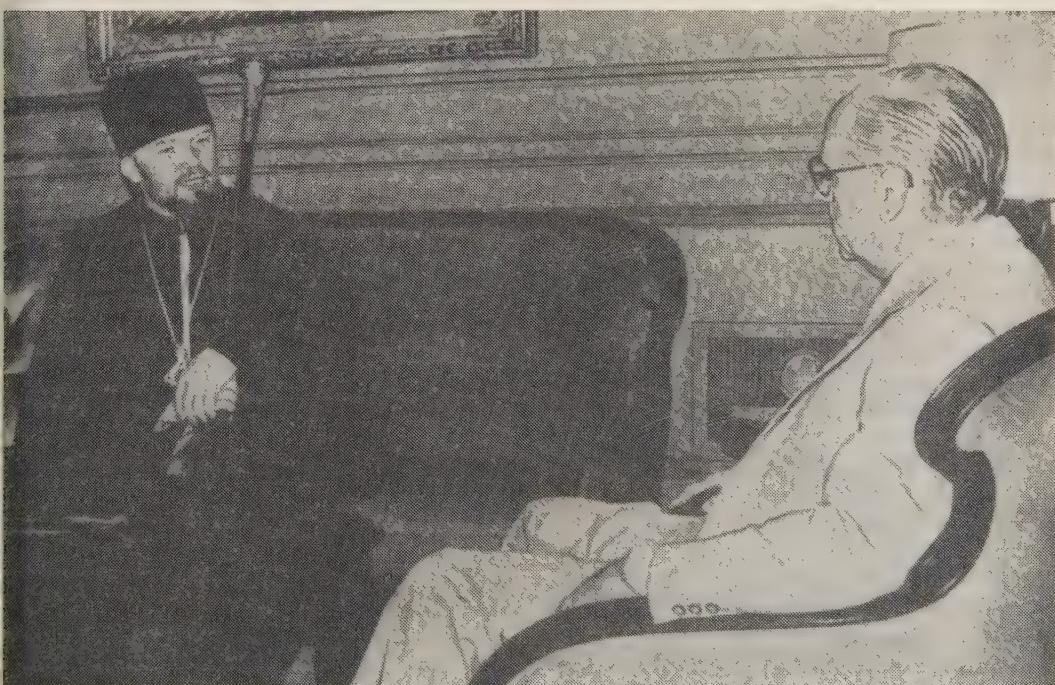
Father Jeremiya was laid to rest at the Ne-metskoye Cemetery in Moscow. A monument was erected on his grave with the blessing of His Holiness Patriarch Aleksey. Frequent visitors who come to pray at the grave always bring with them fresh flowers, a token of the undying grateful memory.

A. TITOVA

## the Dioceses

**Argentine Diocese** On December 1, 1986, Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, accompanied by the exarchate secretary, Archimandrite Feofan, and Father Anatoliy Egorov, Rector of the Church of All the Saints

Who Shone Forth in the Land of Russia in Lanús, visited La Plata, administrative centre of the Buenos Aires Province and handed to the Governor, Dr. Alejandro Armendaris and the Minister of the Buenos Aires Province, Dr. Portesi, a letter from the Russian Orthodox Church expressing gratitude



Archbishop Lazar of Argentina and South America during a meeting with Governor A. Armendaris of Buenos Aires Province at which he handed to the Argentine official a letter of gratitude from the Russian Orthodox Church

to the Argentine government for granting a plot of land for the Russian cemetery.

On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, Archbishop Lazar celebrated Divine Liturgy in the Annunciation Cathedral Church of Buenos Aires, assisted by Archimandrite Feofan, Hegumen Feodosiy, Rector of the Church of the Apostle and Evangelist St. John the Divine in Santiago (Chile), and Archpriest Vladimir Savruk, of the cathedral.

On December 10, Archbishop Lazar, accompanied by Archimandrite Feofan, arrived in Uruguay. It was for the first time that this South American country was visited by representatives of the Russian Orthodox Church. In the evening, the archpastor met with his compatriots living in Uruguay at Maxim Gorki's Club. A similar meeting took place next day in the village of San Javier, 400 km. from Montevideo.

On December 12, Archbishop Lazar visited the Armenian cultural centre in Montevideo and then paid a visit to the Uruguay Ministry of Culture where he was received by a senior staff member of the ministry. In the evening, Vladyka Lazar met with the members of the Slavonic Club—the Uruguayans of the Russian, Ukrainian and Byelorussian origin. He spoke about preparations of the Russian Orthodox Church for the celebration of the Millennium of the Baptism of Russ and called for organizing a parish of the Russian Orthodox Church in Montevideo. Archbishop Lazar's presentation met with the approval of the audience.

On the next day Archbishop Lazar and Archimandrite Feofan returned to Buenos Aires.

On December 14, the 25th Sunday after Pentecost, Archbishop Lazar celebrated Divine Liturgy in the Church of All the Saints Who Shone Forth in the Land of Russia in Lanus.

On December 21, Archbishop Lazar received at the exarchate Monsignor Laguna, a representative of the Roman Catholic Commission on Justice and Peace, and discussed with him problems of covering the forthcoming celebration of the Millennium of the Baptism of Russ by the Roman Catholic press of Argentina.

On December 27, in the evening, Vladyka Lazar attended the dinner given by the members of A. S. Pushkin Club on the occasion of the forthcoming New Year.

On December 29, Archbishop Lazar took part in the session of the Ecumenical Council which was held at the premises of the exarchate under the chairmanship of Monsignor M. José Serra.

On December 31, Vladyka Lazar attended the New Year concert at the USSR Embassy in Argentina.

On January 4, 1987, the Sunday of the Holy Fathers, Archbishop Lazar celebrated Divine Liturgy and preached a sermon in the cathedral church.

On January 6, Christmas eve, after the All-Night Vigil, Archbishop Lazar received at the exarchate representatives of Christian Churches, the Argentine Ministry for Foreign Affairs and Cults, public figures, and numerous parishioners. The traditional Christukiy was offered to the guests.

On January 7 and 8, the first and second days of Christmastide, Archbishop Lazar conducted divine services in the Buenos Aires cathedral church.

President of Argentina Raul Alfonsin, and other prominent state and public figures of the country sent in formal congratulations to Vladyka Lazar.

On January 9, Archbishop Lazar and Archimandrite Feofan arrived in Posadas, the capital of the Mission Territory, to attend the ecclesiastic festivities in honour of the forthcoming Millennium of the Baptism of Russ. The choir of the cathedral church and the choir of N. Ostrovsky's Club participated in the festivities.

On January 11, in Oberá, whose residents are mainly Slavs, Archbishop Lazar celebrated Divine Liturgy at the local stadium. It was attended nearly two thousand persons. After the Liturgy Vladyka Lazar delivered a sermon. "Many Years" was sung. His Holiness Patriarch Pimen, Archbishop Lazar and all the children of the Russian Orthodox Church.

On January 14, the Circumcision of the Lord, the Feast of St. Basil the Great, Archbishop Lazar celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church.

**Baden Diocese** The Orthodox Community of St. Mary of Egypt entered the Baden Diocese in September 1985. It unites the Orthodox Russians and Germans living in the area of Stuttgart and Tübingen.

"We believe in the heavenly protection of St. Mary of Egypt for we have a particle of her relics." Father Ioann Bücheler says. "At first our attempts to find a place to conduct divine services at were in vain. But when we learnt that the Chapel of the Holy Spirit in Tübingen was free three Sundays a month, we applied to the local Roman Catholic community and asked them for a permission to conduct our services there. And so more than two years now we have been celebrating Divine Liturgy there on the 2nd and 4th Sunday every month. Greeks, Bulgarians and Serbs, who have no church of their own in the city, also attend our services. For our believers from Stuttgart we arranged the Chapel of St. Elijah in Wernau, and conduct divine services there once a month. Nearly 50 persons attend services in Tübingen, and nearly 30 in Wernau. We believe that in the nearest future we shall be able to find our own premises for the church and shall organize a big choir.

"The members of the Community of St. Mary of Egypt established fraternal contacts with the Roman Catholic and Protestant communities in Tübingen, Wernau and Stuttgart. They participate in ecumenical prayers and functions."

**Patriarchal Parishes in Canada** On December 3, 1986, Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, arrived in Edmonton. At the international airport he was welcomed by the clerics and parishioners of the churches under the jurisdiction of the Russian Orthodox Church. Later a discussion took place at the premises of the diocesan administration during which various problems of the parochial life were dealt with.

On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, Bishop Kliment celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil in St. Barbara's Cathedral Church in Edmonton.

On December 7, the 24th Sunday after Pentecost, the Feast of St. Catherine the Great Martyr, Vladyka Kliment celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Chipman. At the entrance to the church the archpastor was welcomed with bread and salt by a representative of the community, Stephen Andrias, who, addressing the Vladyka on behalf of the parishioners, said, among other things: "Dear Vladyka! We are happy to welcome you in our church and, what is the main thing, to offer together with you our prayer to the Lord God that He may in the future grant us all we need for our earthly life and help us and our children to preserve the holy Orthodox Faith." Then the rector of the church, Archpriest John Voronko, greeted the Vladyka.

The Divine Liturgy was celebrated in Church Slavonic and in English. Bishop Kliment preached in English. After the Liturgy the archpastor congratulated the worshippers on the feast and all the Catherines on their name-day. He presented a censer (a gift from His Holiness Patriarch Pimen) to the rector of the church, as a sign of love for the children of the Russian Orthodox Church abroad. Archpriest John Voronko thanked Vladyka Kliment for the common prayer and spiritual edification.

Following the common repast, a meeting was held of the community members who discussed problems of parochial life.

On December 14, the 25th Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in St. Barbara's Cathedral Church, whose parishioners decided to time to this day celebrations in honour of their patronal feast (St. Barbara's feast day, December 17). At the entrance to the cathedral church head of the women's club, Anna Dobko, welcomed the archpastor with a bunch of roses, the warden, Roman Lopushinsky, presented him with bread and salt. The dean of the cathedral, Archpriest John Margitich, delivered an address of greeting. The Liturgy was attended by numerous parishioners of the cathedral and other churches who arrived to participate in the festivities and to attend the annual

congress of the clergy and laity of the patriarchal parishes. The choir under the direction of F. Gochachko sang prayerfully. Bishop Kliment preached after the Gospel lesson. Following the Liturgy, a moleben was held and "Many Years" was sung, and then the archpastor presented the cashier of the patriarchal parishes, V. F. Lopushinsky, with the Order of St. Sergiy of Radonezh, 2nd Class, Patriarch Pimen's award for his zealous service for the good of the Church. After the Liturgy the worshippers kissed the relic of St. Barbara and were anointed with holy oil by the archpastor.

That same day the annual congress of the clergy and laity of the Patriarchal Parishes in Canada was held under the chairmanship of Bishop Kliment. The participants considered various problems of the Church-parochial life and discussed suggestions for its improvement. V. F. Lopushinsky presented the financial report. The work of the congress finished with the singing of "It Is Meet".

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On December 10, in Edmonton, the Commission on the Preparation for and Celebration of the Millennium of the Baptism of Russ in the patriarchal parishes in Canada held its meeting under the chairmanship of Bishop Kliment. The commission includes representatives of clergy and laity. They discussed some suggestions dealing with the forthcoming functions, fixed the dates of celebrations most suitable for the Canadian parishes and accepted the respective programme.

Archpriest Petr Vlodek and V. F. Lopushinsky, who are responsible for the preparation and publishing of the Orthodox prayer book in two languages for the believers of the patriarchal parishes, informed that the work was nearing completion.

The members of the commission approved the suggestion on painting the icon of the Mother of God with locally revered saints and spreading its small copies among the participants in the jubilee celebrations. The icon is to be brought to all the churches where solemn divine services will be conducted on the Millennium of the Baptism of Russ, and later it will be transla-

ted to different parishes on their patrinal feasts.

It was decided to publish a book devoted to the jubilee which would cover the history of Orthodoxy in Canada (beginning with the landing on the American soil of the first monks of the Valaam monastery in 1794) and the current life of the patriarchal parishes.

The commission decided that the main festal divine service would be conducted on July 26, 1988, at St. Barbara's Cathedral Church. The delegation of the Russian Orthodox Mother Church and various guests will be invited to participate in the solemnities.

**Cheboksary Diocese** On August 3, 1986, the 6th Sunday after Pentecost

Archbishop Varnava Cheboksary and Chuvashia celebrated Divine Liturgy and conducted a moleben and, on the eve, officiated at All-Night Vigil with the reading of the Akathistos before the Kazan Icon of the Mother of God in the Church of the Kazan Icon of the Mother of God in the village of Altyshevo, Alatyr District. After the reading of the akathistos, the archpastor anointed the worshippers with holy oil. Following the moleben a festal procession round the church was held and "Many Years" was sung.

On August 10, the 7th Sunday after Pentecost, the Feast of the Smolensk Icon of the Mother of God "Hodegetria", Vladyka Varnava celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in the village of Mirenki, Alatyr District. During the All-Night Vigil, the akathistos was read before the Smolensk Icon of the Mother of God, and later Archbishop Varnava anointed the worshippers with holy oil. A moleben with the blessing of water, a festal procession round the church and singing of "Many Years" followed the Liturgy.

On September 21, the Feast of the Nativity of the Blessed Virgin, Archbishop Varnava celebrated Divine Liturgy and conducted a moleben with the blessing of water in the Church of the Nativity of the Blessed Virgin in the village of Raskildino, Alikovo District. After the festal procession and singing of "Many Years", the archpastor cordi-

ally congratulated the worshippers on their patronal feast.

On November 4, the Feast of the Kazan Icon of the Mother of God, Archbishop Varnava celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Khormaly, Ibresi District. Numerous believers who came for the patronal feast, many of them from the neighbouring villages, met their archpastor with bread and salt, and flowers. The rector of the church, Hegumen Gerasim, greeted him. The worshippers stood at the Liturgy with lit candles. "Many Years" was sung after the moleben with the blessing of water and festal procession.

On November 19, the Feast of St. German, the Archbishop of Kazan, Vladyka Varnava celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Lutskoe, Komsomolskoe District. The members of the church council and the parishioners solemnly met their archpastor—he was given bread and salt; during the Liturgy the believers prayed with lit candles. The rector, Archpriest Vladimir Kisarov, warmly greeted the archpastor. Following the moleben with the blessing of water and the festal procession round the church, "Many Years" was sung, and then Archbishop Varnava congratulated the worshippers on the feast and blessed them.

On November 21, the Synaxis of St. Michael the Archangel and All the Heavenly Host, Archbishop Varnava celebrated Divine Liturgy in the Epiphany Church of the village of Kozlovka, Poretskoe District. Then a festal moleben with the blessing of water was conducted, a festal procession round the church was held and "Many Years" was sung. The rector of the church, on behalf of the congregation, cordially thanked the archpastor for visiting the parish and celebrating Divine Liturgy in their church.

On other Sundays and feasts Archbishop Varnava conducted divine services in the Cathedral Church of the Presentation of the Blessed Virgin in the Temple in Cheboksary. The archpastor preached during every Liturgy in the cathedral church and in the churches of the diocese, and during All-Night Vigils he anointed the believers with holy oil.

### The Resurrection Parish in Rabat

On November 30, 1986, Hegumen Guriy, Rector of the Resurrection

Church in Rabat (Morocco), and a group of parishioners, attended the solemn service in the Protestant church of Casablanca devoted to the finishing of the term of office in Morocco of the Rev. Gilbert Schmidt and the installation of the new pastor, the Rev. Ulrich Reitzel. The service was headed by the Rev. Jaque Terme, General Secretary of the Reformed Church of France, who arrived from France for the occasion. Archbishop Hubert Michon of Rabat (Roman Catholic Church) and Hegumen Guriy expressed their gratitude to the Rev. Schmidt for his contribution to the cause of ecumenism and greeted the new pastor. The representative of the Russian Orthodox Church was a guest at the reception given after the service and later paid a visit to the Rector of the Annunciation Church in Casablanca, Archimandrite Savas (Alexandrian Patriarchate).

In the evening of December 8, Hegumen Guriy attended the session of the Council of Christian Churches in Casablanca, where problems of peace in the biblical aspect were discussed.

December 14 was the 25th Sunday after Pentecost, the Feast of St. Filaretos the Merciful, the heavenly patron of the ruling hierarch of the parish in Rabat, Metropolitan Filaret of Minsk and Byelorussia. Hegumen Guriy celebrated Divine Liturgy in the Resurrection Church. After the Liturgy "Many Years" was sung in honour of Vladyka Filaret. The rector congratulated the parishioners on the feast and read out Metropolitan Filaret's response to the congratulatory telegram of the parishioners.

On December 25, Christmas (in accordance with the New Style), Hegumen Guriy participated in celebrating Divine Liturgy in the Annunciation Church in Casablanca. After the Liturgy he congratulated the rector, Archimandrite Savas, and the parishioners of the church on the great feast.

On January 4, 1987, the 28th Sunday after Pentecost, Hegumen Guriy celebrated Divine Liturgy and conducted the New Year moleben in the Resurrection Church.

On January 7, the Feast of the Nativity of Christ, Hegumen Guriy celebrated Divine Liturgy in the Resurrection Church. After the Gospel lesson he read out the Christmas Message from His Holiness Patriarch Pimen.

On January 18, Epiphany Eve, Hegumen Guriy conducted divine service in the Resurrection Church. The choir sang directed by Gabriel Boda. The paroemias at Vespers were read in turn in Slavonic and French.

On January 19, Holy Epiphany, Hegumen Guriy conducted divine services in the Resurrection Church.

On January 22, Hegumen Guriy made a tour of Tangier. He saw the Anglican church, visited two Christian cemeteries where he prayed by the graves of his compatriots. During his stay in Tangier, the Rector of the Resurrection Church was a guest of Bishop Antonio José Peteiro Freire of Tangier (Roman Catholic Church).

On January 25, the ecumenical service of worship was held within the framework of the Week of Prayers for Christian Unity at the Roman Catholic Cathedral of St. Peter in Rabat. The Rector of the Resurrection Church read an excerpt from the Gospel According to St. John (15. 1-7) in Slavonic. The Rev. Rey Tejevissen, Evangelical pastor of Rabat, preached a sermon on the theme: *If any man be in Christ, he is a new creature* (2 Cor. 5. 17).

Within the framework of the Week of Prayers for Christian Unity, the Resurrection Parish in Rabat, together with the Roman Catholic community of Franciscan nuns, organized a show of the documentary "Monastic Life in the USSR". After the show Hegumen Guriy answered questions and presented the participants in the meeting with small crosses, produced at the workshops of the Moscow Patriarchate, as souvenirs. The function ended with the Rev. Rey Tejevissen's reading the prayer for Christian unity.

**West European Exarchate** 1987 saw the 5th anniversary of the establishment of the Orthodox community in Modena, Northern Italy. The community unites Russians,

Bulgarians, Serbians and Greeks who are Orthodox traditionally, as well as Arabs, Italians and others, representatives of 10 nationalities as a whole living in the Emilia-Romagna Region, the centre of which is Modena. Father Giorgio Arletti, of the West European Exarchate of the Russian Orthodox Church, guides the parish spiritually. The churchwarden is elected annually from among representatives of various nationalities. Presently the churchwarden is Vasilios Chalkidiotis, a well-known Greek artist.

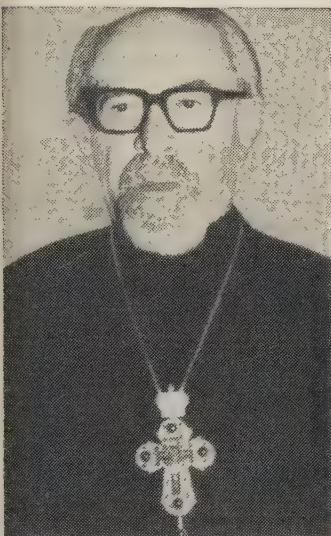
There are few churches built in the traditions of Orthodox architecture in Italy. Except for Florence, San Remo and Bari, the Orthodox communities conduct their divine services in private homes or other premises accommodated for the purpose. In Modena, the Orthodox petitioned the municipality for handing over to them the free building of Roman Catholic chapel. The local authorities agreed and on June 24, 1984, after the necessary repair works had been done, with the blessing of Bishop Serafim of Zürich, Vicar of the Patriarchal Exarch to Western Europe, the new Orthodox Church of All Saints was consecrated.

A year later the community welcomed Vladyka Serafim, who stayed in Italy on the occasion of the first meeting of the clergy of Italian parishes under the jurisdiction of the Moscow Patriarchate. In June 1986 a group of the parishioners of the Church of All Saints, at the invitation of the Russian Orthodox Church, came to the Soviet Union, and visited Moscow, Zaporozhie, Minsk, Zhirovitsy, Smolensk and Kalinin.

The community actively participates in the ecumenical activities, maintaining fraternal contacts with other Christian confessions of the city. For the celebration of the Millennium of the Baptism of Russia the parish is preparing an exhibition devoted to the Orthodox Liturgy. Visitors to the exhibition will see documentaries and photos devoted to the history and current life of the Russian Orthodox Church.

*Father GIORGIO ARLETTI*

## In Memoriam



**Archpriest Aleksandr Vasiliich Pereverzev**, superannuated cleric of the Volyn Diocese, passed away on June 21, 1986.

He was born on June 9, 1899, near Zhitomir, into a priest's family. He finished the Zhitomir Theological School, and, in 1920, the Kremenets Theological Seminary, and was appointed a psalm-reader to the Protecting Veil Church in the village of Rykovichi (now Ivanichevsk District, Volyn Region). In 1942 he was ordained deacon and then—presbyter. He served in the parishes of the Volyn, Arkhangelsk, Vologda, Vladimir, Iваново and Udmurtia dioceses; he

was superannuated in 1973. Father Aleksandr was a kind and zealous pastor.

Archpriest Aleksandr Pereverzev's zealous service of the Church of Christ was marked with a high award—an ornamental cross.

Funeral service in the Lutsk Church of the Protecting Veil was conducted by the rector, Father Vladimir Brovchuk, and clerics of the diocese.

Archpriest Aleksandr Pereverzev was buried at the Lutsk cemetery.

**Archpriest Ioann Ivanovich Nikitenko** of the Kiev Cathedral Church of St. Vladimir, member of the editorial board and literary editor of the Ukrainian Exarchate journal **Pravoslavni visnik**, passed away on December 27, 1986.

He was born on August 7, 1925, in the village of Ivanovka (now Piryatinsk District, Poltava Region), into a peasant's family. He participated in the Great Patriotic War and was awarded the Order of Patriotic War, 2nd Class, the Order of Glory, 3rd Class, medals "For Königsberg", "For the Victory over Germany in the Great Patriotic War of 1941-1945", and jubilee medals. In 1950 he finished the Kiev Theological Seminary. In 1952, Metropolitan Ioann of Kiev and Galich (Sokolov; †1968) ordained him deacon and later presbyter. He served in the churches of Kiev. In 1970, by correspon-

dence, he graduated from the Moscow Theological Academy. He defended his candidate's thesis on the theme "Teaching on Anger in the Ascetic Literature". From 1976 until his death he served in the Kiev Cathedral Church of St. Vladimir.

For more than a decade Archpriest Ioann Nikitenko was a member of the editorial board of the **Pravoslavni visnik** journal and from August 1984 was its literary editor.

Father Ioann's deep theological knowledge and his erudition, as well as his kindness and unpretentiousness won him the respect of all those who knew him. His zeal in conducting divine services, wonderful sermons and heartfelt concern for his flock won him the love of his parishioners.

In 1982, for his zealous service of the Church of Christ, Archpriest Ioann Nikitenko was awarded the Order of St. Sergiy of Radonezh, 3rd Class, and in 1986—a mitre.

Funeral service and, on the eve, a panikhida in St. Vladimir's Cathedral Church were conducted by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Bishop Antoniy of Pereyaslav-Khmelnitsky (now of Chernovtsi and Bukovina), assisted by clerics of the Kiev churches. Funeral oration was said by Bishop Antoniy.

Archpriest Ioann Nikitenko was buried at the Baikovo Cemetery in Kiev.

## The Ascension of Our Lord

In the name of the Father, and of the Son, and of the Holy Spirit

*And, lo, I am with you alway (Mt. 28. 20)*

**C**hrist is risen from the dead. Up until this day we have been living in the Paschal joy of the Resurrection. It has filled our hearts with new life.

In those bright days, days filled with unexpected occurrences, joyful words and trembling anticipation, when the apostles were convinced that the Lord had risen, a new light dawned over the world. Death proved to be helpless before the face of This Preacher, dishonoured and condemned to death on the Cross. He voluntarily gave Himself over to the destructive power of sin and overcame it. He redeemed us from sin and removed the ancient curse that had hung over mankind.

His disciples did not fully understand what had taken place, but they were convinced that the Teacher was alive, and this filled their hearts with rejoicing. Christ had been seen by women (Mt. 28. 9) and Peter (Jn. 21. 15-19), and He had explained the Scriptures to two disciples, Cleopas and, according to tradition, the Evangelist St. Luke on the way to Emmaus (Lk. 24. 25-27). He had invited Thomas to place his finger into His wounds (Jn. 20. 27), and He had eaten before their eyes (Lk. 24. 42-43). And now He commanded them to go on to Galilee, where for three years He had gone with them from place to place, preaching the Gospel of the Kingdom of God. Here, in Galilee, each mountain, each path, each stone on the shores of the Lake of Tiberias reminded them of their Teacher. Around these little houses crowds of sick had thronged till the setting of the sun in expectation of healing. Here mothers had brought their children to receive His blessing. The Lord had retreated to these remote areas to pray to His Father in solitude. It was on this lake,

standing in Simon's boat, that He had preached to the people.

Now the Risen Jesus appeared again and again to His disciples. They saw Him standing on the shore in the dense early-morning fog. It was not a phantom or a vision: He prepared food for them by the fire, and they ate with Him as they had before. And now, on the Mount of Olives, they saw Christ once more. Many of them probably still thought that they were dreaming. But He turned to them, to His Church, still a *little flock* (Lk. 12. 32) and uttered words that would prepare them for the moment when His visible appearances would cease: *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (Mt. 28. 18-20).* This was the last time the disciples were to see Jesus Christ. As before, when they had frequently gathered on this mountain, they could look down from the height of Olives and see Jerusalem, the city of prophets and Pharisees, spread out before their eyes. For a moment some of them were tempted by previous illusions: *Lord, wilt thou at this time restore again the kingdom to Israel? (Acts. 1. 6).* But He dismissed that idea. The last moment of His visible presence among men had arrived. He raised His hands and blessed them. The disciples in astonishment saw how He seemed to recede from earth with His hands raised in blessing. A cloud hid Him from their view, and He became invisible. Thus did the Lord ascend into Heaven.

Did not sorrow fill the disciples' hearts? What were their thoughts as they stood gazing into heaven, into the azure depths of the sky? Did they

want to hasten the day when, in the words of the Angels who appeared to them, Jesus would come again to earth? The apostles did not feel alone or abandoned. The words they had heard for the last time from His lips still burned in their hearts: *I am with you... unto the end of the world* (Mt. 28. 20).

The earthly life of the Saviour of the world ended with His Ascension. But He has not abandoned His children. He is present invisibly among those who are faithful to Him, and invisibly leads His Church along the difficult path of history as her Head and Protector. That is why the apostles were not perturbed by the difficulties facing them. Former fishermen, they went out into the world with an open proclamation of the Gospel of Christ, and they heard His voice saying, *I am with you.*

Years and centuries passed, and when the Holy Church founded by Christ was confronted by the pagan persecutions, when she was beset by false teachings and heresies, the same words were to serve as her guiding star: *I am with you.*

From his early years to the twilight of his life, man lives and labours and struggles. He is surrounded by spiritual and physical dangers; the cruel blows of fate rain down on him; he is sometimes overwhelmed by bitter disappointments. In these dark hours, confronting dangers, what joy it brings to the Christian to hear the words, *I am with you.* The most trying experience for the soul is the feeling of being lost, the feeling of despair, when it seems that Heaven is closed, that it is empty. In such terrifying moments may Christ's gentle Face appear to us and may we hear Him say, *I am with you alway, even unto the end of the world.*

The Lord's promises were not in vain. A cloud hid Him from His disciples' view, but He remained among them. Shortly after His Ascension did He not stop Saul, who was travelling to Damascus to persecute Christians there, miraculously transforming him from a cruel persecutor into Apostle St. Paul? Did not Archdeacon Stephen see Him in the moments immediately preceding his death? Has He not appeared to countless saints in ancient and modern times? And does He not reveal Himself to every pure and sincerely believing soul? Has not each one of us, brothers and sisters, felt the Lord's nearness in moments of particularly earnest prayer and reflection, during the thoughtful reading of God's Word, in moments of spiritual self-examination, moments when we feel repentant, moments when we experience sorrow, or when we show mercy to others? Christ lives among us, in each truly believing soul. We see Him with our spiritual eyes in church, feel His nearness, converse with Him, set forth our needs to Him, thank Him and glorify Him. He manifests Himself tangibly in the Holy Sacraments of the Church, in divine services, in edifications. His presence on the Holy Altar during Divine Liturgy, and at the moment of Holy Communion at the Holy Chalice is confirmed by the words: *I am with you alway, even unto the end of the world.*

Let us walk the path of life worthily, in a Christian manner. Then Christ, our Teacher and Lord, will be with us always, until the end of our earthly life, and will welcome us to Life Everlasting. Amen.

ANTONIY, Archbishop of Chernigov  
and Nezhin

# Living Water

The 5th Sunday after Easter of the Samaritan Woman

In the name of the Father, and of the Son, and of the Holy Spirit

Christ is risen!

**W**hat joy we experience when we participate in common prayer in God's church, when we know with certainty that God is with us! We hear Christ's teaching and quench our souls' thirst with living water. The thought is beautifully expressed in the Gospel lesson about the Samaritan woman. She had come to draw ordinary water, but at the wellspring of ordinary water she found the Wellspring of living water. And the Saviour gave her the kind of water that quenched the thirst of her soul, and that now satisfies every thirsting soul. What, then, is this miraculous living water? It is Christ's teaching. To the soul that thirsts after truth and is tormented by doubts, the teachings of Christ are as dew from Heaven. Just as the body dies when deprived of food, so the soul dies spiritually without the light of God's word and without prayer. We must call on God more often in prayer, for the soul created by God is drawn towards its Source, searches for God in communion with Him, and longs for Him, often without being aware of it. The immortal soul's longing for Eternal Life manifests itself in various ways. No matter how deep that longing is, it is satisfied by God for all eternity. Living water is the grace of the Holy Spirit.

Since Christ the Saviour came to earth the river of grace has poured out on mankind. Through God's grace the blind regained their sight, the lame walked, lepers were healed, demons were driven out and the dead were raised. It is not true to say that Christianity is a religion of tears, that it merely compels a man to weep over his sins. In Christianity there is no such thing as hopeless tears; despair is alien to it. Christianity is full of life. It is the religion of light, eternal happiness and spiritual joys. A Christian does not renounce pure earthly joys, rather, everything is sanctified for him through God's blessing. He fills his heart

with the joy of love and friendship, he enjoys the beauty of nature and of works of art as reflections of the eternal, unending joy of the Future Ages. And the tears of repentance which inevitably accompany the Christian on his earthly path lead him to love and eternal joy.

Living water is love! For God, the Source and Origin of all life, is Love. *God is love; and he that dwelleth in love dwelleth in God, and God in him* (1 Jn. 4. 16). Love is the foundation and essence of the Holy Trinity. The Father loves the Son and the Son the Father. It is by love that God called the world into being. God's creation is based on love, and it lives by virtue of God's love. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3. 16).

For the salvation of man God, being Love, made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men... and became obedient unto death even the death of the cross (Phil. 2. 7-8). Limitless, boundless, beyond comprehension is Divine Love! But particularly astonishing is that God is not only absolute Love, God not only loves His creation, but He also extends His blessings, His Providence, to His creation. He not only offers Himself in sacrifice to save man but he also asks us to love Him in return. He needs our love! God says to the Samaritan woman, *Give me to drink* (Jn. 4. 7), and on the Cross He will say, *I thirst* (Jn. 19. 28). He thirsts for our love!

He gave man the commandment of love: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* and the second [commandment] is like unto it, *Thou shalt love thy neighbour as thyself* (Mt. 22. 37, 39). This is not so much a commandment as a condition of life, a condition of

existence, as opposed to non-being. *Faith without works is dead* (Jas. 2. 20). On the Cross the Saviour physically took on Himself all the evil of the world; Christ's sufferings on the Cross were not so much a matter of physical pain, but rather of enduring the evil of the world, the diminution of love in men's hearts. In our hatred and strife and unwillingness to accept each other we drive nails into the Body of the Saviour, crucifying Him over and over again.

Love is jealous. Love needs to be reciprocal. And thus the God of love is also a jealous God (Ex. 34. 14).

Christ thirsts for our love and expects it. Through the lips of those who are suffering and in need he asks us for a cup of cold water (Mt. 10. 42). The words spoken by Christ to the Samaritan woman and repeated on the Cross are addressed to us: *Give me to drink! I thirst!*

The Samaritan woman responded im-

mediately to the Saviour's call and responded to His love with great love. She believed in the Lord with all her heart, was subsequently baptized and given the name Photinia, which means "brightly shining". She lived up to her new name and became an enlightener to many in her homeland, in Africa and in Italy. During the reign of the Emperor Nero she suffered a martyr's death along with her five sisters and two sons. After enduring many torments her body was thrown into a well. In this fashion the woman who at a well had left the path of sin and taken on a new life endowed with grace from the Giver of Life, left her earthly life at a well, and entered into another, better, blessed, unending life.

Brothers and sisters! Let us love the living water that we also might inherit blissful Eternal Life. Amen.

Hegumen ILIYA,  
the Trinity-St. Sergiy Lavra

# PEACE MOVEMENT

## CHURCH FOR SOCIETY

### The 5th International Round Table Conference of Religious Workers and Scientific Experts «Common Security and Moral-Ethical Values»

March 18-20, 1987, Moscow

#### MESSAGE of His Holiness Patriarch PIMEN to the Participants in the Round Table Conference

Esteemed participants in the round table of religious workers and scientific experts,

I am sending you my cordial greetings and wish that your noble search for a solution to the vital problem of security for all humankind may yield beneficial results.

Many of you already have some experience of cooperation at the round table sessions organized annually by the Working Presidium of the 1982 World Conference to discuss urgent problems of peacemaking. Others are newcomers to these highly useful meetings deservedly honoured by large sections of religious and lay peacemakers. It is impossible to overestimate the importance of your work, carried on with such expertise and dedication. Work of this kind is absolutely essential today. For we must admit, with profound sorrow, the continued existence of an undiminished threat of nuclear catastrophe capable of destroying modern civilisation and all life on Earth.

We understand that a global catastrophe cannot be justified by any ends. Human reason refuses to accept such a possibility. The very thought of nuclear war must therefore for ever be banished from human consciousness.

This raises the importance of moral and ethical values in relations between individuals, peoples and states. It is a source of profound satisfaction to us that eminent religious leaders, theologians and scientific experts have met once again to discuss in detail the link between general security and mankind's moral and ethical values and determine, in this context, the guidelines for our peacemaking activities.

We know that every religion in the world teaches love as the foundation of human relations, and justice as the category that must determine their content. Every religion teaches that true peace means just peace. This teaching, we believe, serves to promote trust, friendship, mutual respect and brotherly cooperation between individuals and nations. This teaching, we are convinced, helps to bring about just peace for all nations and the union of people of good will in the interests of saving the sacred gift of life from nuclear catastrophe. We people of faith must constantly and insistently bear witness to the high importance of the moral aspect of the maintenance of peace and call attention to the fact that general security requires all states without exception to take into account, in their home and foreign policy, the interests of the family of nations as a whole.

We remember the exciting prospect of a nuclear-free world opened up by the Reykjavik summit. The failure to realize this great opportunity continues to grieve us.

At the same time, recent developments are again filling our hearts with hope. I am referring to the universally known proposal by the leadership of this country that the Soviet Union and the United States of America should abolish their medium-range missiles in Europe, in conformity with the terms discussed in Reykjavik.

We warmly greet this proposal and take satisfaction in the broad positive response it has met with virtually the world over. We are convinced that the religious peacemaking circles of the world can and must do everything in their power to facilitate the early realization of this life-affirming idea.

Dear friends, a meeting of religious workers from many parts of the world, participants in the International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", was held in Moscow recently. It was an exciting event. In a unanimously adopted Appeal to Joint Efforts, the religious leaders declared: "We continue to believe in the power of prayer, and together we trust that God will lead humanity out of this [nuclear] wilderness. We believe in the wise actions guided by the wise men. It is not too late to replace the threat or use of armed force with dialogue. It is not too late to return to the policy of detente and cooperation and to develop new confidence and trust among peoples divided by irrational hatred and enmity. It is not too late to develop a shared notion of common security among the inescapably interdependent countries of the world. The time has come for concrete actions, before it does become too late." I trust we all agree with this, and will act accordingly.

We believe that your 5th Round Table Conference, notably the results of your deliberations, will help religious circles the world over and all people of good will in their intense efforts to achieve real progress by mankind on the road to a lasting and just world peace.

May the Lord of the World bless your fervent peacemaking endeavours.  
With love in the Lord,

*PIMEN, Patriarch of Moscow and All Russia*

March 18, 1987  
Moscow

## **Introductory Address of Metropolitan FILARET of Minsk and Byelorussia**

Dear and beloved brothers and sisters, esteemed participants in the 5th Round Table Conference,

As chairman of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, 1982), I am happy to bid all of you a cordial welcome and express my profound gratitude for your acceptance of our invitation, for the time you have devoted to our conference and for the labours many of you have undertaken in travelling long distances and coming to Moscow. All this is evidence that you are deeply worried by the present world situation and sincerely concerned for the future of mankind.

My heartfelt gratitude also to those of our brothers who wished to be with us but were unable to come to Moscow for various reasons, to those who have sent us their good wishes. I believe in the effectiveness of their prayers for the success of our work and trust they will cooperate with us in the future.

I suppose I must tell you, if only in brief, about the four previous round table conferences and the motives that impelled us to convene the present one. This must be done above all for the sake of those participants who are attending their first round table conference today.

The first such round table meeting of theologians and scientific experts, held in Moscow in March 1983 as a follow-up to the 1982 World Conference, concerned itself with the economic and moral effects of a nuclear arms freeze. We had excellent papers and a thorough discussion. And the same applies to all the subsequent round tables. The participants in the first conference unanimously agreed that a freeze of nuclear weapons was a realistic, practicable and necessary first step, which brooked no delay. This stand was expressed in the joint statement—"A Freeze of Nuclear Arms—the Turning Point. A Moral Imperative and an Economic Necessity".

In 1984, the Working Presidium decided to hold a second Round Table Conference in Moscow. It was to deal with another topical theme, "Space Without Weapons". The conference met in April. Its final report summarized the discussions on the three sub-themes considered: "New Developments in Military Strategy and War Technology", "Towards a New Treaty Banning Weapons in Space" and "New Orientations for Peace Work for Churches, Religious Communities, Organizations and Peoples".

Meeting in 1985, the working presidium gave a high appraisal of the work of the second round table and decided to call a third conference of

representatives of different religions and experts, which was to deal with the subject "New Dangers to the Sacred Gift of Life: Our Tasks". It convened in Moscow in February of the same year. Distinguished scientists from different parts of the world presented papers on the calamitous consequences of a possible nuclear war and the moral character of specific policies. I would like to mention, in particular, the impressive review of data on the subject of "nuclear winter" contained in the paper "Stop Darkness at Noon—Save Life", presented by our permanent moderator, His Eminence Paulos Mar Gregorios, Metropolitan of Delhi and the North.

With your permission, I am taking the occasion to once again bid a cordial welcome to Vladyka Paulos Mar Gregorios, true zealot of the peace movement, outstanding champion of peace and justice on Earth, who chairs this conference too.

In May of last year the fourth Round Table Conference met in Moscow, its subject being "Hunger, Poverty and the Arms Race. Towards a New Moral Order Within and Among Nations". In the course of a comprehensive and detailed discussion the participants, aided by authoritative experts, convincingly demonstrated the direct causal connection between militarism and instances of outrageous injustice, which is the rule in many regions of the world.

As well as having undoubtedly deepened the cooperation between the peace forces of different religions, which is highly important in itself, all our conferences also yielded remarkable fruits of cooperation with representatives of various spheres of science, who backed up our inter-religious programmes with the latest research findings, thus making our common efforts to avert a global catastrophe especially effective.

Dear friends, our meeting today was preceded, as usual, by a session of the Working Presidium and Secretariat of the 1982 World Conference. In a frank brotherly conversation we discussed the present practice of holding round table conferences. An all-round analysis of the four-year record of this form of peacemaking service has, in the opinion of the participants in the discussion, shown the usefulness of such conferences. We decided to continue this work, provided—needless to say—that it is constantly improved in form and expanded to include new problems. We shall be grateful, dear brothers and sisters, for your comments and suggestions on any aspect of the organization of our common round tables.

And so, the working presidium has placed on the agenda of the 5th Round Table Conference the question of the dependence of common security on mankind's moral and ethical values as manifested in the life of individuals, national communities and the whole family of nations. Of course, we are not going to underestimate the impact of political, ideological and other factors on the problems of war and peace. Nevertheless, one can hardly fail to agree that these problems also have a fundamental moral and ethical aspect. Allow me briefly to touch on some of the relevant points.

1. The history of human civilization knows few periods similar to the one mankind entered into in August 1945, after the tragedy of Hiroshima and Nagasaki. But even these might probably have been avoided had the influence of social morality corresponded to the scale of scientific and technological achievements.

Take science, for instance. The loss by its representatives, under certain circumstances, universally valid humanitarian reference point is, unfortunately, rather clearly manifest. It also seems to be high time for more emphatic asserting the priority of morality in politics. And the realization of the need for diplomacy to proceed from humanitarian values has been winning ground too slowly and too painfully.

Incidentally, this realization is an element in the new political thinking behind the foreign policy of our country. M. S. Gorbachev's Statement of January 15, 1986, is a remarkable example of lofty humanity and morality in politics. Concern for the preservation of universal human values also imbues the Soviet leader's statement of February 28 of this year, in which a responsible and wise approach is taken to one of the most urgent problems of our age, that of the medium-range missiles in Europe. As a result, a realistic possibility has emerged for clearing our European home of a substantial part of the nuclear burden and thus taking an important step towards fully freeing the continent, and perhaps the whole planet, from the blight of nuclear weapons.

The talks in Reykjavik showed that this was quite feasible. The parties were virtually within a step of agreement on a large range of questions. One can only regret that the shackling logic of nuclear thinking made it impossible to utilize this real historic opportunity.

2. Today one is fully justified in speaking the immorality of policies and diplomacy involving the threat of war. As a rule, this utterly depraved attitude is camouflaged with feigned concern for peace. But can peace be promoted with immoral means? As is known, the threat of violence constitutes violence in itself and, such, depraves man's soul, weakens his will and undermines the moral foundations of society. The not advocacy of training nuclear missiles of whole nations evidence of an ethical bankruptcy to which Bertrand Russell drew attention in his day? Our world, he wrote, has given rise to a fateful conception of security and a perverted morality—weapons are treasured, while children are exposed to the danger of being consumed in a holocaust.

Throughout human history, confrontation has meant one and the same pattern of behaviour: first the accumulation of a maximum store of stones, then of muskets, then of cannon, and now of atom bombs. But in none of the previous epochs were the opponents so thoroughly, indeed totally, mobilized for the instant unleashing of war. In these conditions the well-known old Roman saying, "If you wish for peace, be prepared for war", the formula of a policy which has always been the prelude to war rather than a guarantee of peace, assumes a particularly sinister meaning. For it is a statistical certainty that a state of alert in which the finger lies on the trigger cannot continue in perpetuity: sooner or later the fateful shot will ring out....

Suffice it to say that even today a tragic development of events may be precipitated by technical malfunctioning, the miscalculation of a designer, a serviceman's fleeting aberration or a criminal act of terrorism. This danger will increase enormously with the deployment of weapons in outer space, where the decisions will be made by a computer, which knows nothing about morality, humaneness, justice or mercy.

3. The theory of deterrence, linked as it

with the escalation of the arms race, inevitably fosters fear, mistrust and hatred among nations, and these feelings are often artificially fanned by the mass media. In this context, it would probably be right to say that the political climate of our planet is determined today not by two superpowers, but rather by three, the third, the information empire, being the most dangerous, because it is this empire that floods the world under its control with images and ideas that deprave human consciousness and foster fear, despondency and a sense of doom.

Irresponsible propagandistic forces make people regard each other as enemies embodying, as it were, absolute evil and deserving total destruction by total weapons. P. M. Blackett, an English physicist, described this paranoia imposed upon the nations as follows: when a nation bases its security on an absolute weapon such as the atom bomb it becomes psychologically necessary to believe in an absolute enemy. As a result, the enemy is reduced in essence to an inanimate object, whose destruction is permissible because it is irrelevant to morality.

In this truly critical situation, the religious peacemakers are called upon to help everyone get a clear picture of the moral problems of our age, awaken in everyone a sense of personal responsibility for the preservation of peace and show everyone how the Creator's eternal commandments of love, goodness and justice can be made a reality. It is also our task to show to the broad masses the intransient significance of moral values as the basis of a conscious human life. Without this the further development of civilization on Earth becomes problematic. Not only do men regarding themselves as standing above or being exempt from the universally accepted norms of morality become, as it were, microcosmos of aggressiveness. With people who have no firm humanitarian principles or convictions, it is difficult, almost impossible, to carry on a dialogue that calls for lofty spiritual commitment or, at least, a common moral basis for mutual understanding. To survive in a nuclear age it is necessary, first and foremost, to be able to understand one another—not only with the mind, but with the heart.

It is therefore essential to overcome the habit, current in some societies, of applying one's own notions to other peoples. A vast cultural heritage has accumulated in the world. But mankind has also inherited an ugly legacy of deformities, the most repugnant of which is racism. In our day and age, decades after the abolition of the nazi concentration camps, mass race-related crimes are being perpetrated and hostility towards one's like is being kept alive only because they are not as like as some would wish them to be.

4. The likeness of people, on the one hand, and the dissimilarities between them, on the other, must be fully taken into account in forming a new mentality, which must be based on a new morality. This is a natural process, necessitated, as already pointed out above, by the logic of a nuclear age. Today we need, more than ever before, a moral revaluation of values that would help the peoples rid themselves of obsolete, egoistic, narrow nationalistic views. It is our profound conviction that these values must be based on a view of mankind as one worldwide family, of which all of us are members and in which we assert ourselves in our common human dignity.

The once popular dictum, coined by the English writer Rudyard Kipling, "East is East and West is West, and never the twain shall meet", must be irrevocably consigned to the past, together with the age of colonialism and its bad memories. More suitable to our times is the device, "No West without East, no East without West". The attributes of our world are, more than ever before, interconnection and interdependence. Only by overcoming the attitude of haughty ignorance towards other nations, through genuine mutual understanding and patient, sympathetic study of each other, can mankind establish the moral guarantees of peace and restore to each member of society the natural striving for goodness and light, and also the love for the other human being that goes with this striving.

5. I am sure I need not, within our brotherly circle, explain how important this is for mankind's moral regeneration and perfection. Not enmity and hatred, but love alone can advance God's cause, work for peace among people, and help them to grasp their mission on Earth, so that they may choose life in God and reject death in isolation from Him. For, as St. John the Divine puts it, *If a man say, I love God, and hateth his brother, he is a liar* (1 Jn. 4. 20).

All religions urge on their adherents active love and service for the good of one's neighbour, and every human being is a neighbour to us. It is our religion that inspires our peacemaking, anti-war activities, too. They are part of our ministry. Life means a sacred gift to us, and we therefore regard concern for the preservation of peace as our pastoral duty, as profession of our faith by deeds.

Of course, we are not in a position to reform the world as quickly as we would like, we cannot evolve and implement programmes that would save it immediately. But we can and must, by prayer and work, fight against the sway of sin and evil in the modern world, whatever their guise, so as to save the sacred gift of life.

As a hierarch of the Russian Orthodox Church, I must say that throughout her millennial history our Church, in executing her mission, has given priority to the upbringing of her spiritual children in the spirit of peace. This is the end served by the petition "For the peace of the whole world" offered daily by the Church and every believer, the goal of the Church and all of God's people preaching peace to those which are afar off, and to them that are nigh (Eph. 2. 17), and bending every effort for the preservation and consolidation of peace among the world's nations.

6. I consider it necessary to touch on an important peacemaking initiative, which concerns the Christian Churches and religious associations. Living in a world of universal interconnection, and witnessing the steadily growing inter-religious cooperation, we are convinced that an active stand for peace by each individual religion increases the common contribution of religions to the consolidation of peace and justice.

Some time ago, the outstanding West German scholar Prof. Dr. Carl von Weizsäcker suggested holding an All-Christian Peace Council. What is meant is a forum representing Christian plenitude that would speak out with one voice on the fundamental issues of the preservation and consolidation of peace. This impressive proposal

has already been supported by many Christian Churches, including the Russian Orthodox Church. The preparation of such a forum, extraordinary for width of representation, will take a long time. But we trust that, with God's help, it may be held.

7. Beloved brothers and sisters, I presume we are at one in the conviction that the baneful disunity, and at times fruitless rivalry, of the numerous forces of goodwill must be replaced, as quickly as possible, by the consolidation and coordination of action and the mobilization of all of mankind's resources to create more favourable conditions for the material and spiritual advancement of the family of nations. Hence the profound satisfaction and hopes with which we received the International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", held in Moscow in February of this year. United in heart and spirit, 215 representatives of the Buddhist, Christian, Hinduist, Judaist, Muslim and Shintoist religions from 56 countries of Africa, North and South America, Asia, the Caribbean, Eastern and Western Europe and the Middle East met to discuss the tragic situation of our planet, analyse the causes that have brought it about and exchange opinions on how the present crisis of world civilization can be overcome.

The work of the religious section was highly appraised by broad circles of Soviet and world public opinion. Many of those present here took part in the forum and, I trust, are of one mind with me. Convincing proof of this is, in particular, the Appeal to Joint Efforts unanimously adopted by the section, the text of which is available. In our view, the forum was important in particular in that it provided an example of concrete, practical peacemaking, paved the way to a new thinking for many, and stigmatized

fear and cynicism which are still playing major part in international relations.

Now, after the Moscow forum, we find ourselves at a new stage in our peacemaking service. Working hand in hand with all people of goodwill the world over, we can step up and develop our contribution to the cause of peace. In this connection I would like to express the hope that our round table, too, will prove an effective vehicle for the practical implementation of the ideas expressed at the forum.

When Michelangelo was asked how he creates his sculptures, he said he simply cut away the superfluous stone that concealed what he saw with his mind's eye. Let us hope that by our peacemaking labours we shall split off the block of evil that prevents people from seeing the world free of the spectre of nuclear war. If we succeed, this vision of the world will also become that of millions of people. It is our duty to convince them that they have no right to put our Earth at risk, no right to deprive the as yet unborn of the possibility to come to this world, no right to obliterate mankind's past and prevent the realization of its future. On the threshold of the new millennium mankind is obliged to confirm its high title of the crown of God's Creation.

Dear friends, in my address I have presented in the most general form, my understanding of the subject that we are to deal with. We can look forward to interesting papers and a creative discussion. I am convinced that our 5th Round Table Conference will make a valuable contribution to the world-wide movement to prevent universal catastrophe.

I am offering my prayers to All-Beneficent God the Creator and Provider that He may help us in our endeavours to establish lasting, just and universal peace on our wonderful Earth.

Thank you.

## Address by Metropolitan PAULOS MAR GREGORIOS

### "Common Security and a New International Morality"

It is indeed a very great pleasure for me to welcome all the participants to this 5th Round Table Conference on common security and a new international morality, organized by the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, May 1982).

At that historic conference five years ago, we issued three appeals—one to the Leaders and Followers of All Religions, another to All Governments, and a third to the Second Special Session of the UN General Assembly on Disarmament-1982. Among the seven common dangers we identified in 1982, the first two were:

(a) the priority mistakenly given to narrow national interests and national security instead of to common interests and to the security of the whole mankind;

(b) the erroneous idea of security as resting on force of arms, either nuclear or conventional, and striving to ensure one's own security by destroying others; the false idea that greater amounts of weapons produce greater security.

These are some of the issues which we want to discuss in greater detail, and with the help of competent experts, in this our 5th Round Table Conference. We want to deal with three clusters of issues:

1. New assessment of the development of weapons of mass destruction partly or wholly based in space.

2. The need to reduce the stockpile of nuclear weapons immediately, resolutely and substantially.

3. Common international security and the basis for a new international moral order.

#### I. Space and "Star Wars"

My task is only to introduce these topics in a very elementary manner. We have held one of our first Round Table Conferences of April 2-4, 1984, specifically on the issue of space without weapons. There we worked out a draft treaty to be signed by the USA and the USSR on banning weapons in space. Experts from

Slightly abridged.

both countries agreed on the draft. The official treaty, however, still remains un-negotiated and un-drafted.

In this connection, and apropos of the televised "star wars" speech of President Reagan on March 23, 1983 (four years ago), Frank Blackaby of the Stockholm International Peace Research Institute (SIPRI) says:

"The Strategic Defence Initiative was an idea which came to the President from a small group of outside advisors, and it was launched with virtually no consultation with the State Department or the Pentagon. It was very much a personal vision of the President. The more elaborate rationales now presented are *ex post facto* rationales—the arguments of those who, presented with a *fait accompli*, look for ways of fitting the SDI idea into their own framework of thought" (SIPRI Yearbook, 1986, p. 82).

It is true that President Reagan sprang a surprise on most of his closest advisors. According to Blackaby, the Pentagon's chief scientist, Richard de Lauer, learned about the proposal 9 hours before its public announcement. The Secretary of State was given two days' notice. Even President Reagan's own Chief Scientific Advisor George A. Keyworth, was given only five days' warning before the President announced his decision.

There are three significant facts behind this surprise character of the Star Wars Speech. Why was this idea not discussed before announcement, either by the scientific community in the USA or even by the US Department of Defence? It was a California lobby of some of President Reagan's closest friends, who also financed his political campaign, who persuaded him to make this surprise announcement as a justification for a 10 per cent increase in the US defence budget. They also happened to represent those interests which would directly benefit from this increased military spending. They were the spokesmen for the Aerospace Industry in the USA. It was clear to President Reagan that the idea would have been strangled at birth by his national security advisors and the scientific community if they had been given a chance. The idea was important to the Aerospace Industry, and therefore it had to be pushed through.

The second dominant interest of President Reagan was that of Biblical prophecy. He believed, and perhaps still does, that there has to be a final apocalyptic war (Armageddon) in Israel, which would lead to the destruction of the Soviet Union and its allies, and would usher in the end of the world. We will have another paper on this subject at this round table.

The third fact, to which also Blackaby draws our attention, is the difference between Star War I and Star War II.

Star War I, which was the unthought-out proposal of 1983, was for a space shield that would cover the entire United States and their allies. This comprehensive space shield idea has now been totally discredited. First, the most efficient shield would provide no more than 90 per cent protection. There will be technical problems which will allow 10 per cent of a massive multi-megaton missile launch to break through the shield—enough to destroy a whole country. A space shield is also ineffective against cruise missiles or sub-marine launched

ballistic missiles. A comprehensive shield is beyond the economic power of the USA. The net result has been that Star War I, the idea of a comprehensive space shield, has now been abandoned.

Star War II is a totally different conception. It has nothing to do with a comprehensive shield against missiles. Star War II is for selective defence of missile sites or silos, command-control centres, and other key military installations. Former US Secretary of Defence Robert S. MacNamara has plainly stated that this selective SDI is associated with offensive forces and strategies. MacNamara's words in this connection are worth listening to. What he says is that when announcing the SDI in 1983, President Reagan had made it clear that a selective SDI would be considered aggressive by the Soviet Union, and so that would be universally unacceptable.

But that is precisely what is now happening, according to MacNamara: "After the President said, 'I call on the scientific community of the US to design an impenetrable shield to render impotent and obsolete offensive forces', he went on to say that if that is not achieved and instead the United States develops a partial defense and adds to the offense, the Soviets may consider that aggressive 'and no one wants that'. Now that is what we are doing, and that is exactly the way the Soviets are interpreting it". ("Statement of Robert MacNamara at SIPRI International Conference on Space Weapons and Security, June 1985".—SIPRI Yearbook 1986, p. 85).

The only way that SDI-II can make sense is in a scenario where the USA makes the decapitating first strike wiping out command and control centres, military installations and ground-based missiles in the USSR. In this scenario, the USSR retaliates with what is left, i.e., mostly submarine-launched SLBM's and Cruise-type missiles. Against these the partial shield of SDI-II can make sense. Frank Blackaby, the director of SIPRI, reputed for his impartial and objective judgements, as well as Robert MacNamara agree with this assessment.

Here in this round table we should discuss not only this SDI-II, but also new developments in directed energy weapons—laser beams, which are already developed, as well as others yet to be developed, such as particle beams and kinetic energy weapons. These are called Emerging Technology, or ET.

We must also take into account the fact that the Soviet Union can agree to a substantial reduction of the present nuclear stockpile only if SDI-II is scrapped. With SDI-II deployed in space, the Soviet Union will have justification to keep a large number of warheads and missiles in order that 10 per cent may get through the space shield. If the space shield does not exist, both sides can agree to substantial reductions.

The Soviet Union argues that it is unable to do its economic planning adequately without settling the issue of SDI. If the USA wants to go ahead with SDI-II, then the Soviet Union must make plans to invest enough on its defence budget to take care of the first strike strategy with which SDI-II is integrally related. On the other hand, if SDI-II will not be there, the USSR can reduce its military expenditure and go on to raise the standard of living of the civilian population in socialist countries.

## II. Nuclear Freeze and Reduction

Our situation is that despite many proposals, no concrete first step has as yet been taken towards disarmament or even reduction of nuclear stockpiles. Why is this?

There are several possible reasons. One is that nations want to keep their stockpiles until negotiations for reduction actually become effective. At that point, some nations seem to think, even out-dated and obsolete weapons can be used as bargaining chips.

Another reason may be that if space shields are going to go up and if only a small percentage of launched missiles are likely to break through the shield, then there is virtue in numbers, and it is good to make your stockpile at least ten times as big as it would otherwise be, if the space shield were not there.

A third reason may be that the interests of those who benefit from the arms race and arms trade do not want any steps towards disarmament; and they are also able to influence the decision-making process in certain countries go according to their interests.

Even if the removal of medium-range missiles from Europe becomes a reality, it would be only a hesitant first step. For these missiles could then be deployed elsewhere, and the stockpiles could remain unreduced. And the periodic addition to the stockpiles now going on would not be arrested.

It seems therefore necessary that while we support the proposals for removal of intermediate-range missiles from Europe, we should also support the demand for creating nuclear-weapons-free zones not only in Europe—from Atlantic to the Urals—but also elsewhere, like for example in the Indian Ocean, in the Pacific and so on.

Even the creation of nuclear-weapons-free zones would not be adequate as a convincing first step. The essential first steps are two:

(a) an immediate total freeze and comprehensive test ban, and

(b) a 50 per cent reduction of all nuclear weapons of all ranges.

We need in this round table to consider these first steps, make them more precise, and ask religious forces all over the world to press the demand for these first steps.

We should welcome the fact that General Secretary Mikhail Gorbachev has already expressed the willingness of the Soviet Union to become a non-nuclear power, to refrain from a first strike, to permit on-site verification of weapons reduction.

I need not adduce any statistics to press the demand that a nuclear freeze, a test ban treaty, and 50 per cent overall reduction are the inevitable first steps. It is also important to scrap all weapons modernization programmes (such as the NATO 1979 and 1983 decisions about weapons and systems in Europe and similar Warsaw Treaty Organization decisions). There should be a freeze also on conventional military research and development.

## III. Common International Security — Some Proposals

I would like to make clear first that the term common security is differently understood by different people. Those who want to distinguish between common security and collective security sometimes apply the first to the security

of a group of some nations, and the second to that of all nations.

"Common security" as a concept is more recent than that of "collective security" advanced at the time of Mussolini's invasion of Ethiopia in 1935. The new concept of common security is offered as an alternative to deterrence. It is often put forward as a choice between "mutually assured destruction", and "mutually assured survival"—a misleading distinction since the purpose of both is survival.

In our Round Table Conference, it may be useful to keep the distinction between common security and collective security. Common, as an alternative to deterrence, would then apply largely to the NATO-WTO confrontational situation, while collective security would apply to the security of the more than 160 nations of the world. The second distinction is that collective security is based on the idea of uniting the collective forces of all nations of the world together (or some) against a single aggressor, while common security seeks to avoid war and the use of force altogether.

In the WTO-NATO situation, common security as a concept means that the two political-economic systems... move from deterrence and confrontation to detente and mutual cooperation. The two military systems exist for the protection of the interests of the two political-economic systems—NATO for the market economy or capitalist system, and WTO for the centrally planned or socialist system.

The concept of common security rests on the assumption that war and preparing for war are inimical to the real interests of both sides and that security is best assured if they would trust and cooperate with each other in an atmosphere of peaceful, healthy competition between the two systems.

This perspective appeals to socialist countries but does not appeal to those who are now benefiting from the unjust market economy arising from the arms race and the arms trade. Hence the concept itself would be resisted by these beneficiaries which include much of the Western mass media.

Common security, however, need not be limited to the NATO and WTO countries. We could think of common security as a global concept, not substantially different from collective security.

While deterrence as a concept refers primarily to the NATO-WTO confrontation, common security, its alternative, need not be so confined, but could apply to all nations—nuclear and non-nuclear, market economy or centrally planned economy. Shall we then call the concept "global common security", and proceed to lay down certain fundamental principles for such common security for all nations of our planet?

1. Freeze all weapons research and development. So long as the technological power of humanity is applied to war, the threat of war cannot be removed. Emerged and emerging technologies like laser, fibre optics, directed energy, kinetic energy, should be immediately diverted to peaceful purposes beneficial to humanity. Private corporations and agencies should be legally forbidden to do any war-related research and development.

2. Freeze all manufacture, exchange by trade or other means, and deployment of all weapon and delivery systems—by an international convention.

3. Agree, in the same international convention, on a time-bound (say 10 to 12 years) plan for the elimination by stages of all nuclear weapons by all nuclear states.

4. In the same international convention, agree on a ban on nuclear weapons—making them illegal as biological weapons were once made illegal. Provide, however, for an internationally and democratically controlled monitoring and verifying system for nuclear, biological and chemical weapons as well as emerging and emerged new weapons technology. The monitoring and verifying system should keep surveillance over civilian nuclear and other high technology establishments.

5. Devise an international system of imposing effective economic trade and communications sanctions on confirmed and persisting offenders, so that they can be tethered without the use of military force.

6. Convene, as soon as possible, an international global conference on general and complete disarmament and demilitarization, and come to a global agreement on the reduction and minimalization of conventional weapons and forces, as well as on the use of the military for civilian rule.

7. Set up, in the same conference, an effective international court of justice, with power to order sanctions on offenders, or to set up machinery for peaceful resolution of conflicts. International conflicts which cannot be settled by mutual negotiations should always be brought to this court. The setting up of this court will be part of a global treaty agreeing to the non-use of force in the settlement of international conflicts.

8. In the same conference, legislate to forbid research, manufacture and trade of arms as well as resort to the use of force for the settlement of international conflicts.

9. Provide for the participation of people's representatives in the court and in other peace-keeping machinery.

10. Agree on plans for international mutual cooperation in science, technology and culture to promote the welfare of humanity as a whole, to explore space and the oceans to the same end, and to make advanced technology available to all who need it.

Our round table should discuss these tentative proposals and improve them, in order that the religious peace movements become more precise in their demands.

#### IV. Towards a New International Moral Order

Morality has, unfortunately, till now been limited to the personal realm. It is the job of the religions, as well as of others interested, to work out a morality that applies to corporations and nations also. At the religious section of the international forum of peace forces held in Moscow last month, some preliminary proposals were made to articulate the fundamental principles of a new international moral order. The following ten principles are presented to facilitate the round table's work in this area, and to serve as a starting point for discussion.

1. All nations are sovereign, free and equal, but also responsible to each other and to the

global community of nations. Each nation should therefore pursue its own interests only in the context of the interests of the whole of humanity.

2. Nations are today becoming increasingly interdependent in matters of political economy, science-technology, trade, environment, communications and the nuclear peril as well as other spheres. This interdependence should be positively channelled to create international structures of global cooperation in all areas of human endeavours.

3. Security of nations should not be dependent on military might or threat to use or actual use of force. No nation should imperil the security of other nations in the pursuit of its own national security. All nations should cooperate in assuring the security of each nation.

4. War and militarization, like slavery and serfdom, should be abolished in all countries. Children should be taught that war is evil. Their toys and their books should instead of promoting the war instinct in them, foster ideas of peace and internationalism.

5. Nuclear weapons are evil, antihuman. It is a moral evil to make, buy, sell, keep, exchange, deploy, use or threaten to use them. They should be legally banned and totally abolished.

6. Research on new technologies of war should also be banned like laser beams, other directed energy weapons, kinetic energy weapons, enhanced radiation weapons, etc. There should be a concerted international effort to deploy existing science-technology as well as new research for solving the problems of poverty, ill health, ignorance, lack of housing, clothing and transport, which affect the underprivileged.

7. Space and high seas including ocean bottoms, should remain the common property of humanity, controlled by a democratic international authority, and should be kept free from all weapons of mass destruction. They should instead become the major arena of democratic, international, scientific-technological, cultural and communicational cooperation, and promote a sense of global belonging among all peoples and nations.

8. Competing socio-economic and political systems should be allowed to coexist and cooperate in an atmosphere of healthy mutual cooperation, mutual trust, and friendly competition.

9. International treaties, agreements and conventions should always be respected; they should not be unilaterally violated by any nation; they should be developed further as a basis for the new international policy that is emerging.

10. Terrorism, whether private or state, is an evil. It victimises the innocent; creates distrust and insecurity; renders human society more violent and inhuman.

It will be very good if our round table could spend some time to refine, add or modify these proposals.

It remains for me only to thank the organizers of this meeting, Buddhist, Muslim and Christian, for their efficient work and generous hospitality.

God bless you all.

## COMMUNIQUE

The 5th Round Table Conference of religious workers and scientific experts on Common Security and Moral-Ethical Values was held at the Department of External Church Relations in St. Daniel's Monastery in Moscow on March 18-20, 1987, at the invitation of the Russian Orthodox Church. Participating in the Round Table Conference were about 100 persons from 35 countries of Asia, Africa, the Middle East, North and Latin America, Western and Eastern Europe, among them scientific experts, and religious workers representing Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism.

The Round Table Conference was the fifth meeting of its kind sponsored by the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, 1982). The four previous Round Table Conferences were dedicated to questions of economic and moral implications of a nuclear freeze (1983), space without weapons (1984), nuclear winter (1985), and hunger and poverty as a consequence of the unrestrained arms race (1986).

The conference was opened by its moderator, Dr. Paulos Mar Gregorios, Metropolitan of Delhi and the North, India, who chaired all previous round table conferences. Dr. Aleksei S. Buevsky was secretary of the round table, as he had been at all previous round tables.

The participants in the meeting joined in silent prayer for its success. Metropolitan Pitirim of Volokolamsk and Yuriev, of the Russian Orthodox Church, read out the address of His Holiness Patriarch Pimen of Moscow and all Russia in which His Holiness expressed deep satisfaction with the fact that prominent religious workers, theologians and scientific experts have gathered again in Moscow in order to discuss the relation between common security and the moral-ethical values of humanity and to define the necessary orientation for the peace-making ministry in the light of this discussion.

A major task of religious workers is "to show to the broad masses the intransient significance of moral values as the basis of a conscious human life", said Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Working Presidium and Head of the Department of External Church Relations of the Moscow Patriarchate, in his introductory address.

Metropolitan Filaret paid special attention to the notion of "new thinking" which should provide solid guarantees for the survival of humanity. This new thinking implies first of all the priority of morality in science and economic life, in politics and diplomacy. As part of this new thinking, the urgent task of securing the

survival of humanity defined the choice of the theme for the 5th Round Table Conference, the theme which today is most topical: "Common Security and Moral-Ethical Values". It was discussed in three aspects: 1. Star wars and the threat to creation; 2. Comprehensive security—a just peace without nuclear weapons; 3. Religions and nuclear threat. International relations and morality.

In his opening address, the moderator of the round table, Metropolitan Paulos Mar Gregorios presented the sub-themes in a clear and expressive way. This report served as a general introduction to the presentations which followed.

Presentations on the 1st sub-theme were made by Academician B. V. Raushenbakh (USSR); Daljit Sen Adel (India); Dr. Bruce V. Rigidon (USA); and General Georgios Koumanakos (Greece).

Presentations on the 2nd sub-theme were made by Prof. G. P. Zhukov (USSR); Muni Narayana Prasad (India); Dr. Kjell A. Nordquist of the Life and Peace Institute (Sweden) and Dr. K. Anuruddha (Sri Lanka).

The 3rd sub-theme was presented by Metropolitan Paulos Mar Gregorios (India); Dr. Alberto Moises Mendez (Mexico); and Dr. Miloslav Syruček (Czechoslovakia).

In addition, messages of greeting were conveyed by: Father Pierre Duprey from the Roman Catholic Church, Dr. Anwar Barkat from the World Council of Churches, Dr. John Taylor from the World Conference on Religion and Peace, the Ven. Khambo Lama Gaadan from the Asian Buddhist Conference for Peace, B. B. Vilim from the Conference of European Churches.

Dr. Carl-Friedrich von Weizsäcker, FRG, spoke about the idea of a World Assembly for Justice, Peace, and the Integrity of Creation and the problems arising in connection with this.

A message of sympathy and solidarity was sent to Dr. Charles Hyder, the eminent American scientist who has been on a fast for peace for a long time.

The Round Table broke up into three groups to discuss the three sub-themes. Each group produced an impressive brief statement on its sub-theme. We quote some passages from each.

The group on star wars said that weapons in space would initiate a new and extremely catastrophic stage in the arms race. It also drew attention to expert opinion on the possible danger of two highly automated, space-based, global war programmes coalescing into one and triggering off a nuclear war which human beings cannot control or stop. "The destiny of all huma-

nity is not safe in the hands of computers which possess neither emotions nor moral or ethical values."

The second group on comprehensive security said among other things, "we may have to take risks in showing love, compassion and trust; it is a much greater risk to remain blocked in pride, selfishness and mistrust". Comprehensive security means going beyond breaking down ideological and military barriers. It means bridging the economic gulf between North and South; it demands that we face the explosive power of the anger and despair of the victims of hunger, disease and injustice; it calls for all the spiritual resources of all the religions and of secular people to be pooled together for the benefit of humanity.

The third group worked specifically on ethical and moral values to be affirmed in the life of nations. They drew up the outline of a new international moral order where there is no recourse to violence to settle conflicts, where nuclear weapons have been banished and banned, where all nations cooperate in a community of nations to ensure the freedom, dignity, security and welfare of all human beings everywhere.

Common security means the security of all nations and peoples in all continents and all regions. Tension in one region has repercussions in others.

The round table condemned racism as a crime in itself, and as a serious threat to international security and universal peace. The racist regime in South Africa, already armed with nuclear weapons power, threatens the very existence of the front-line states opposed to apartheid.

The cauldron in the Middle East keeps boiling and spilling over. The attempt to counter group terrorism by state terrorism has only led to a greater loss of innocent human lives, more violations of international law, and greater infringement of the sovereignty and independence of nations. There is no alternative to an international Middle East Conference under UN auspices with the participation of all concerned parties to find a comprehensive solution and to ensure lasting and just peace in the region.

The round table expressed hope that the Afghanistan problem would find a final solution soon, and extended its support to the policy of national reconciliation adopted in that country as a step towards a peaceful settlement.

In Central America, the situation continues to be explosive. There has to be a peaceful settlement in the region along the lines of the Confadora proposals in order to prevent foreign intervention and to ensure the right of each nation to pursue its own path of development.

The round table welcomed the Delhi Declaration of General Secretary Gorbachev and Prime

Minister Gandhi. Religious workers responded very warmly to the affirmation in this document of the principles of non-violence and the unity of humanity.

The participants welcomed the positive developments in the follow-up programme of the Conference on Security and Cooperation in Europe (Helsinki, 1975). The principles of detente, peaceful coexistence and cultural-scientific collaboration reaffirmed at the Stockholm Conference and elsewhere have slowly begun to relax tensions and build trust and confidence among nations with differing political and economic systems.

Substantial reduction of conventional arms and forces in Europe as negotiated at the Vienna talks must come soon if the political climate in Europe has to become less tension-ridden. Peace in Europe, where two world wars began, can pave the way for peace in the world.

It is in this context that participants warmly welcomed the Gorbachev proposal of February 28 this year to delink the question of medium-range missiles from the total package of disarmament measures. The participants wrote letters of appeal to leaders of the USA and the USSR to effect the liquidation of medium-range missiles in Europe; they addressed the heads of European states on whose territories these or other missiles are deployed, i. e., Great Britain, Italy, Belgium, the Netherlands, the Federal Republic of Germany, the German Democratic Republic and Czechoslovakia, requesting them to facilitate the implementation of these proposals. A letter was addressed also to the United Nations Organization.

High appreciation was expressed for the convening of the International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", held in Moscow in February this year. Physicians, scientists, writers, artists, political scientists, ecologists, generals for peace, businessmen and religious workers met separately and commonly affirmed the determination of the human race to banish and ban nuclear weapons. The religious section of the forum was particularly successful. The principles of an international morality were presented by Metropolitan Paulos Mar Gregorios in his report to the plenary session of the forum.

Participants were grateful for the friendly, open and businesslike manner in which the discussion at the Round Table took place, which led to fruitful conclusions.

In the afternoon on March 20, Metropolitan Filaret of Minsk and Byelorussia, in his capacity as Chairman of the Working Presidium and Head of the Department of External Church Relations of the Moscow Patriarchate, gave a gala reception in honour of the participants, at the Praga Restaurant, and conveyed the greetings of His Holiness Patriarch Pimen of Moscow and All Russia.

# LETTERS OF THE ROUND TABLE CONFERENCE

To General Secretary of the CPSU Central Committee  
M. S. GORBACHEV

Your Excellency,

With deep respect we inform you that on March 18-20, 1987, 100 distinguished personalities representing Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism, and the community of scientists discussed the issues of common security, moral and ethical values at the round table meeting in Moscow, USSR.

When deliberating on the steps which could introduce a process of irreversible disarmament, the participants in the Round Table Conference expressed their approval and support of your proposals to separate the question of medium-range missiles in Europe from the whole disarmament package and to reach agreement on it immediately. They understand that these proposals are in full agreement with the plans from Reykjavik according to which the USSR and the USA would dismantle their medium-range missiles in Europe within the period of five years. This would drastically reduce the nuclear threat in Europe, promote confidence and support the process of removing other types of armaments from the European region.

We assure you that we shall address the Churches and religious groups with an appeal to provide you with their moral support in every step you and your government take towards disarmament and to the abolition of all nuclear arms.

We wish you all the necessary health and strength to perform your political responsibility to your country and your people.

Sincerely yours,

Metropolitan PAULOS MAR GREGORIOS  
of Delhi and the North, Moderator of the  
Round Table Conference

March 20, 1987  
Moscow

Metropolitan FILARET of Minsk and  
Byelorussia, Chairman of the Working  
Presidium of the World Conference:  
"Religious Workers for Saving the Sacred  
Gift of Life from Nuclear Catastrophe"

## To the President of the USA R. REAGAN

Mister President,

With deep respect we inform you that on March 18-20, 1987, 100 distinguished personalities representing Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism, and the community of scientists discussed the issues of common security, moral and ethical values at the round table meeting in Moscow, USSR.

When deliberating on the steps which could introduce a process of irreversible disarmament, the participants in the Round Table Conference expressed their approval and support of the Soviet proposals to separate the questions of medium-range missiles in Europe from the whole disarmament package and to reach agreement on it immediately. They understand that these proposals are in full agreement with the plans from Reykjavik according to which the USSR and the USA would dismantle their medium-range missiles in Europe within a period of five years. This would drastically reduce the nuclear threat in Europe, promote confidence and support the process of removing other types of armaments from the European region.

We ask you, Mr. President, to take a positive attitude to this historical opportunity and recommend to ensure the implementation of these propositions.

We assure you that at the same time we shall address the Churches and religious groups with an appeal to provide you with their moral support in every step you take leading towards disarmament and to the abolition of all nuclear arms.

We wish you all the necessary health and strength to perform your political responsibility to your country and your people as well as to humanity.

Sincerely yours,

Metropolitan PAULOS MAR GREGORIOS  
of Delhi and the North, Moderator of the  
Round Table Conference  
March 20, 1987  
Moscow

Metropolitan FILARET of Minsk and  
Byelorussia, Chairman of the Working  
Presidium of the World Conference:  
"Religious Workers for Saving the Sacred  
Gift of Life from Nuclear Catastrophe"

\* \* \*

The participants in the Round Table addressed similar letters to the following heads of state or government:

Wilfried MARTEENS, Prime Minister of the Kingdom of Belgium;

Margaret THATCHER, Prime Minister of the United Kingdom of Great Britain and Northern Ireland;

Francesco COSSIGA, President of the Republic of Italy;

Rudolph LUBBERS, Prime Minister of the Kingdom of the Netherlands;

Helmut KOHL, Federal Chancellor of the Federal Republic of Germany;

Erich HONECKER, Chairman of the State Council of the German Democratic Republic;

Gustav HUSAK, President of the Czechoslovak Socialist Republic.

### To the UN Secretary-General Dr. JAVIER PEREZ DE CUELLAR

Dear Secretary-General,

With deep respect we inform you that on March 18-20, 1987, 100 distinguished personalities representing Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism and the community of scientists discussed the issues of common security, moral and ethical values at the round table meeting in Moscow, USSR.

When deliberating on the steps which could introduce a process of irreversible disarmament, the participants in the Round Table Conference expressed their approval and support of the Soviet proposals to separate the question of medium-range missiles in Europe from the whole disarmament package and to reach agreement on it immediately. They understand that these proposals are in full agreement with the plans from Reykjavik according to which the USSR and the USA would dismantle their medium-range missiles in Europe, within a period of five years. This would drastically reduce the nuclear threat in Europe, promote confidence and support the process of removing other types of armament from the European region.

The participants of the round table stressed the need for the UN to play a major role in the formulation of the basic principles of a comprehensive global security programme and of the new international moral order within which nations and governments should function. We hope that you will be able to initiate a special UN day for study and promotion of the concept of global common security and the moral structure that should guide the conduct of nations. We hope that you will also be able to make greater use of the NGOs in formulating these principles.

We assure you that we shall address the Churches and religious groups with an appeal to provide you and the UN with their moral support in every step taken towards disarmament and to the abolition of all nuclear arms and towards security based on law and moral principles.

We wish you all the necessary health and strength to perform your responsibility to member states and to the peoples of the whole world.

Sincerely yours,

Metropolitan PAULOS MAR GREGORIOS  
of Delhi and the North, Moderator of the  
Round Table Conference

March 20, 1987  
Moscow

Metropolitan FILARET of Minsk and  
Byelorussia, Chairman of the Working  
Presidium of the World Conference:  
"Religious Workers for Saving the Sacred  
Gift of Life from Nuclear Catastrophe"

### Telegram to Dr. CHARLES HYDER

Washington, USA

Dear Brother,

As representatives of the religions of the world we admire your sacrificial service to humanity and express our solidarity with you in your witness for peace. Because we need your continued help and knowledge in order to ensure the security of all life on Earth, we appeal to you to terminate your fast and to preserve your God-given gift of life. Whatever decision you may take in this regard, however, we are with you always in your efforts towards justice and peace.

March 20, 1987  
Moscow

5th Round Table Conference of Religious Workers  
and Scientific Experts: "Common Security and Moral-Ethical Values"

# REPORT OF THE 5TH ROUND TABLE CONFERENCE

The 5th Round Table Conference of Religious Workers and Scientific Experts on Common Security and Moral-Ethical Values met at St. Daniel's Monastery in Moscow at the invitation of the Russian Orthodox Church. It was organized by the Working Presidium of the 1982 World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". The 100 participants from 35 countries in five continents broke up into three discussion groups and presented reports to the plenum, which have been edited by the working presidium into this comprehensive report.

## I. From confrontation and deterrence towards common security

1. For too long now people are suffering because of attitudes and arguments of confrontation and defensiveness. Defence and deterrence make sense only where there is opposition and distance with fear of each other. How can we have peace when we seek to protect our own interests at the expense of others? How can we have peace where anxiety and mutual suspicion rule?

2. If we are all to find security we should all abandon attitudes of fear and suspicion, selfishness and distrust. We should acknowledge our interdependence and learn to love and trust our neighbours.

3. We agree in rejecting all narrow concepts of national security. We want to accept other people, and recognize their gifts as well as their needs. We seek the common security of all people. We want a world in which all people care for each other. Only so shall persons and peoples find freedom and hope, security in community.

4. Comprehensive security is a positive concept, not a defensive one. It rejects a selfish notion of security, for a nation to be complacent and untroubled about other people's fears and hopes, caring only for one's own comfort and security in the midst of injustice and suffering all around us. Comprehensive security demands political, economic and social justice in a context of freedom of thought and expression, respect for pluralism and acceptance of diversity.

5. Comprehensive or common security is different from the concept of collective security. The latter meant two or more nations joining together to use force against a third nation. Common security means no nation is secure when others are insecure; none is fully satisfied until others are satisfied. When nations care for each other, there is no need for war or the use of force.

6. Common security is not mere protection from violence and aggression. We need freedom from want and fear; we need more. We need to care, and also to share. Nations and cultures share one human society; we should share both our natural resources and our human gifts — intellectual, cultural, and spiritual. We must learn both to respect and to win respect; we must trust and be trustworthy. We must inspire confidence and optimism, but not just for our own family or group or nation or religious community. Other nations and communities should be able to have confidence in

us, in our intentions and practices, in our integrity and openness.

7. Security involves risk. That is the way of love. One cannot show love, compassion and trust without making oneself vulnerable, and taking risks. The alternative is to take the incomparably greater risk of remaining blocked in pride, selfishness and debilitating mutual suspicion.

## II. Peace and justice

8. The concepts of peace and security must be rescued from their negative context of war and defense, the use of force, confrontation and conflict. But their inseparable link to justice needs to be equally emphasized. Peace and security obtained by forcing peoples and groups into economic captivity or political passivity invites frustration and violence. Many of us here come from situations, where violent conflict is caused or inflamed by reigning injustice. Racial hatred or contempt, religious discrimination, fanaticism or intolerance, denial of human rights, economic exploitation and enforced poverty, as well as narrow nationalist pride can breed violent protest and peace-disrupting communal conflict. In such situations even the most hard-pressed victims reject peace at any price and prefer to die than to suffer injustice in silence.

9. Justice is not merely a matter of equitable distribution of wealth and fair participation in power. Justice is primarily a moral-ethical reality that has to do more with responsible and responsive human relations than with the distribution of power and commodities. All human beings have to recognize their need of others and their responsibility to them. We are one human race. We have a responsibility not only to each other, but also to the environment in which we live. We are responsible for conserving and caring for the resources of earth, sea and space. Human rights exist only in the context of human responsibility — to our human neighbours, to our animal and plant fellow-sharers in life, and to all the inherited resources of our planet, including that delicate balance that holds together the bundle of life.

10. It is not so strange that the beneficiaries of an unjust economic system do more violence to the environment than the system's victims do. In fact the poor and the oppressed care more, both for conserving limited resources and for showing compassion to their weak neighbours. And justice means basically caring. It is not dispensed from on high by state or court. Both common security and justice can be grounded only in peoples who care for others.

11. Comprehensive security means more than dismantling ideological and military barriers, and tearing down iron or bamboo curtains installed in the minds of peoples. It is important to break down so-called East-West barriers and to establish cooperation between them. It is equally important to bridge the economic, racial and cultural gaps between North and South. These gaps seem to be ever widening in our time. The explosive despair and anger of the victims of hunger, disease, ignorance and poverty can have just as disastrous consequences as the insanely stockpiled nuclear

arsenals of a handful of nations. We have seen here the connection between the mad arms race and arms trade on the one hand and on the other, the increasingly yawning gap between the rich and the poor in national and international structures. We have seen here afresh the gross immorality of spiralling expenditure on arms and war while millions die without food or medicine and go without books or shelter. Common or comprehensive security thus demands a salutary reconstruction of industry and agriculture, of education and culture, of health and transport, so that no one is deprived of the means to live a life worthy of a human being. The economy and culture must move from production related to war and profit; it must be thoroughly revamped to provide all human beings to contribute all their gifts and resources for the welfare of the whole.

### **III. Peace for every person and the whole of humanity**

12. True peace, from the religious perspective, must go deeper than and beyond peace with neighbours and peace with nature. A human person has to be at peace with oneself as well as with the whole of reality. This is the true foundation for comprehensive security.

### **IV. The need for renewal in all religions**

13. Comprehensive security is built on trust and care and hope: these attitudes in turn require a deep, abiding, trusting relation to transcendent reality, and openness to the whole of reality. Fear, bitterness, hatred, aggression and cruelty are incompatible with the concept of comprehensive security or with any religious belief. Religious people should seek peace of mind in accordance with their own best traditions. But no religious tradition can be true to itself if it seeks to inculcate inner peace and spiritual security for persons while preaching hatred of others and contempt for those who do not belong to one's own religious persuasion. Religious groups have often been guilty of spreading hatred of others and breeding so-called just wars. Religious leaders have to recognize this and be repentant and self-critical. Religious teachings should once again be renewed in the spirit of the founders of religions who were never narrow-minded or fanatical. An inclusive global compassion for all humanity should become an integral part of the teaching of all religions. Only by such internal renewal can each religion make its best contribution to a global common security for all humanity.

### **V. Religions and the nuclear threat**

14. Representatives of all religions have spoken out in clear and unambiguous terms their opposition to nuclear weapons, the arms race and the arms trade. They have sought to make people aware of the irreparable and catastrophic consequences of a possible nuclear conflict, for the survival not only of the human race, but also of all life on Earth. The World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, 1982) expressed the view, on behalf of all religions, that nuclear weapons are a curse to humanity today, that the use of these weapons is the gravest possible crime against humanity, and that the threat to use them is

also immoral. Hence we demand the dismantling and destruction of all nuclear stockpiles, the signing and ratification of a comprehensive test ban treaty, and a total ban on all nuclear weapons.

15. In subsequent round table conferences religious leaders and secular experts have agreed on the need for a nuclear freeze, on the conversion of economies from a war basis to meet civilian needs, on keeping space free from weapons of war, on the global impact of a nuclear winter which could follow any nuclear war in any crowded part of the world, and on the relation between the arms race, arms trade and militarism, on the one hand, and hunger, poverty and injustice on the other. We have as yet been unable to witness a real transition from the outmoded pre-nuclear age military thinking, to a realistic assessment of the problems of an age in which any nuclear war spells doom for all humanity and for all life. While the immorality and senselessness of outmoded policies in a nuclear age seem to be evident to every thinking person, humanity nevertheless has yet to acquire sufficient moral power and find a political strategy to find our way out of the nuclear impasse.

16. It grieves us that disarmament talks have not progressed as they should. There are, however, a few positive developments since our last Round Table Conference a year ago. There has been a positive shift in human consciousness since the Reykjavik summit of October 1986. The promising sign was that the leaders of the two largest nuclear powers could acknowledge together the need for and feasibility of a total elimination of all nuclear weapons. The recent proposal of the Soviet leadership to delink the question of intermediate range Euromissiles from the total disarmament package and to dispose of all such Euromissiles as a first step to detente, has found a positive response in many quarters and has created favourable conditions for further disarmament talks.

17. Alas, the unilateral Soviet moratorium which was in force for a full 19 months failed to find a corresponding response on the other side. We are impressed by this fruit of the new Soviet thinking, even if it did not find the necessary reciprocity. It is a clear departure from traditional pragmatic thinking, a sign of hope about positive changes in the international political landscape as well.

18. The heads of six nations — Argentina, Greece, India, Mexico, Sweden and Tanzania — have taken bold initiatives on behalf of humanity. They have supported the idea of a Comprehensive Test Ban Treaty, and on eliminating and banning nuclear weapons. The Delhi Declaration jointly signed by General Secretary Gorbachev and Prime Minister Rajiv Gandhi of India, has emphasized the need to free the world from all nuclear weapons and from all violence and terrorism. Religious circles fully support these moves.

19. The Roman Catholic Church took a special initiative in holding a one-day inter-religious prayer for peace in Assisi, Italy. This common prayer emphasized before the world both the spiritual basis for the peace for which we strive and the agreement of all religions to work together for peace. We also reaffirm the need for more intensified common prayer for peace on an inter-religious and in-

ternational basis — a principle which underlay the World Conference of 1982.

20. The meeting of the international forum of peace forces for a nuclear-weapons-free world in Moscow in February 1987 was indeed a landmark in the international peace movement. Writers, artists, actors, physicians, physical scientists, politicians, political scientists, retired military generals for peace, business circles and religious circles met together to affirm a common mind to rid the world of nuclear weapons.

## VI. "Star wars": arms race versus the human race

21. A previous Round Table Conference in 1984 had given sustained attention to the need for keeping space free from all weapons. At our present session in 1987 three years later, we were able to assess the recent developments in the "star wars" programme.

22. The Strategic Defence Initiative programme launched by the United States in 1983 turned out in point of fact to be a strategy of "star wars", as it had very little element of defence in it. This programme in its newer and fundamentally altered form has left no doubt that it is based on an offensive strategy. The visionary idea of a defensive "space shield", a sort of "Maginot Line" in space, was from the very beginning unrealistic and unfeasible. This idea was, therefore, abandoned and a new concept, namely "star wars II", took shape in 1985. This no longer spoke about a comprehensive "shield" to protect the USA, and its allies, but only "zonal" or "point shields" to protect nuclear silos and installations, command and control centres and other strategic points. This concept was part of the strategy to make a decapitating first strike which could destroy most of the "enemy's" retaliatory power and to defend one's own second strike capacity in the face of a limited retaliatory strike from the surviving SLBMs and air-borne or other missiles of the "enemy".

23. This aggressive nature of this selective or zonal space concept seems reflected in the speeches of President Regan and other senior US officials, as far back as 1983 itself.

24. There appears to be a new "star wars" programme in the process of being evolved which seeks to fit into an overall coordinated NATO programme, taking into account West European technological developments and regional interests. This type of "star wars" system, it is said, is based on a very large number of compact, highly automated antiballistic missiles launched into orbit. The technical feasibility of this programme is debatable.

25. Even this kind of "star wars" programme has two disastrous consequences. Firstly, it initiated a new and extremely catastrophic stage in the arms race which we all agree is completely contrary to the best interests of humanity and, therefore, must be strongly opposed by all people of goodwill.

26. Secondly, we have been warned by competent experts both in the USA and the USSR that if both sides develop highly automated electronic or computer systems for mutual defence, the two systems will coalesce into one integrated system which may completely go out of human control. It is technically possible that such an integrated system may trigger a

nuclear war which human beings would not be able to control or stop. The destiny of all humanity is not safe in the hands of computers which possess neither emotions, nor moral or ethical values.

27. This Round Table Conference, therefore, calls upon peace workers everywhere to study these problems in greater detail and initiate a worldwide movement to ensure that space is kept free from all weapons of war and that any star wars programme is totally abandoned. Stopping the arms race from spreading into space is a necessary precondition for a system of international common security.

28. We are at a decisive moment of history. It is possible that we may come to a point of no return in the mad arms race. An automated global war system in space may destroy all life on our planet. It should be a matter of deep moral concern to all of us. Now is the moment for peoples and nations to choose life. Later it may be too late.

## VII. Towards a new international moral order

29. This round table devoted considerable thought to the question of the values and principles to be affirmed as a foundation for a new international moral order within which nations and peoples can fulfil their responsibility to each other and build the structures for a comprehensive security for all people on our globe. This concern for a new moral order to govern international relations has been voiced by statesmen and religious leaders alike including previous round tables. It calls for new thinking in social and political attitudes and approaches, for radical changes in perspectives and orientations, for a thorough reordering of priorities. The common threat of nuclear catastrophe that faces us all places all of us the nations and peoples of the world before the inescapable imperative of seeking this new order and building it.

30. We affirm above all what we have always affirmed, that life is a sacred and precious gift of God, that human beings as the only ones capable of destroying it have a very special responsibility to conserve it. The preservation of all life — human life included — is an absolute priority in seeking solutions to all human problems. Eliminating the nuclear threat as well as the threat of ecological catastrophe thus becomes an inescapable moral imperative, with implications for all spheres of human strife and existence — political, military, economic, social, cultural, scientific and humanitarian.

31. The new thinking is not a matter of strategy or tactics. It cannot be seen in terms of a pragmatic adjustment of interests of nations or groups of nations. Neither can it be based on fear of total annihilation. It has to be based on intransient, enduring moral principles. Moral principles are not a matter of mere legal enactment, or but forced imposition, of commitment on the part of persons and societies to an order higher than narrow or selfish interests. Without such moral principles, neither human persons, nor human institutions like family and nation can endure. Nor, we now know, politics or economics, science or technology, education or culture be divorced from these moral principles. What is new is that we see clearly today the need for a global humanitarian moral structure which undergirds

national as well as international human relations.

32. Admittedly such a global moral order must allow room for much diversity; it must nevertheless be based on a broad consensus among the nations and peoples of the world. Religions have a special role in bringing about this broad human consensus. They have been traditional stewards of moral values; they have had a major role in shaping the consciences of persons and societies, and in witnessing to the inviolable nature of moral values and standards. Religions should bring fresh creativity to the formulation and inculcation of new moral principles regulating the life of nations with each other. Religious education programmes should have a substantial element of education for peace and for a new international moral order.

33. Our effort to formulate the basic ingredients of such a broad consensus for a global moral order have yielded only very tentative and preliminary formulations. What is given below is a conflation of the work of our two groups:

1. All nations and peoples should unconditionally renounce nuclear weapons as immoral and proceed to eliminate and legally ban them.

2. Outer space and the high seas should be kept as the commons of humanity and as such free from all weapons of war and mass destruction.

3. International conflicts should be resolved by mutual dialogue, negotiation, arbitration, adjudication or by other peaceful means, without recourse to use of military force or the threat to use such force.

4. International treaties, agreements and conventions including the Charter of the United Nations should be respected by all parties and never unilaterally violated. There should be mutually agreed machinery for verification of compliance with and implementation of such agreements.

5. All nations are composed of human beings and are therefore intrinsically equal in dignity. Each nation, as a free and equal member of the community of nations, is responsible to others and to the whole global community.

6. As members of the community of nations and as participants in the same one human race, nations should cooperate with each other in economic, political, social, cultural, educational and other realms and should develop structures for international cooperation for the good of humanity as a whole — in science, technology, culture, exploration of space and the oceans, mineral prospecting and other such beneficial areas.

7. Peaceful cooperation and healthy competition should be practised between widely differing socio-cultural and political-economic systems. Each system should be allowed to follow its own path of development, regulated, however, by some common moral restraints.

8. No nation should seek its own security by imperilling that of others. All nations can be secure only when each nation is secure. This means building up the structures of a global and all-inclusive world community and policy.

9. Resolute steps should be taken towards substantial reduction of conventional forces and weapons by all nations. Working towards general and complete disarmament is an essential task for creating an alternate system of

common security without recourse to arms.

10. Chemical, toxic and biological weapons should also be totally banned and existing stockpiles completely destroyed.

11. The research, development and manufacture and trading of nuclear, conventional and other emerging technology weapons all over the world should be totally banned and compliance should be verified by an internationally constituted monitoring agency.

12. Justice and care for the biosphere are essential aspects of a peaceful world. International and national injustice breed violence and conflict. Only in a world where no man, woman or child is exploited or oppressed or denied the basic means of living a life worthy of a human being can peace flourish.

### VIII. Proposals and programmes for religious peace movements

34. The three groups have formulated certain priorities for the programmes of religious peace movements all over the world. Here is a conflated summary list of our tasks:

(a) create public opinion to demand an immediate dismantling of intermediate range nuclear weapons in Europe;

(b) work with other peace activists, religious or secular, for the creation of nuclear weapons-free zones wherever possible — in Europe, in the South Atlantic, in the Indian Ocean area, in the Middle East, in Southern Africa and elsewhere;

(c) help create strong and organized public opinion, particularly within the nuclear weapon states as well as in nuclear weapons threshold nations, for effecting a time-bound scheme for the total elimination of all nuclear weapons and for banning them completely;

(d) encourage nations to take more unilateral steps towards conventional and nuclear disarmament;

(e) promote regional approaches to peace and security, especially in these regions where conflict has already broken out into war or is in danger of doing so;

(f) build up public opinion in every nation to demand reduction in military forces and weapons and to negotiate a time-bound plan for general and complete disarmament;

(g) work out, with the help of legal and political experts, the outline of a global international moral order and of the legal structures which should undergird that order;

(h) integrate teaching about peace and common security into religious education programmes of all religions, and give high priority to peace education programmes, within and among nations, for a world without weapons of warfare, for caring for the delicate balance that sustain life;

(i) religious organizations should highlight those aspects in their religious traditions and scriptural teaching which promote peace between communities at national and international levels; they should exercise restraint and refrain from caricaturing other religions, cultures and nations, discourage fanaticism and hatred;

(j) organize inter-religious meetings in every locality, with the cooperation of secular or academic experts, for the promotion of the ideas of common security, a new international moral order, elimination of all nuclear weapons, and the possibility of a world without the weapons of warfare;

(k) organize media programmes, including cassettes, television, radio, newspapers and magazines and pamphlets to disseminate peace education among the masses;

(l) promote international, inter-cultural and inter-religious exchanges for improving mutual

understanding and awareness of our common humanity;

(m) demand the designation of a United Nations Year to promote the ideas of common security, a new international moral order and a world without weapons of warfare.

## Speech by Metropolitan FILARET of Minsk and Byelorussia at a Reception for the Round Table Participants

March 20, 1987

Beloved brothers and sisters, dear friends and colleagues,

The 5th Round Table Conference of religious workers, theologians and scientific experts has concluded its deliberations. The hour of our parting is near. But there is no sorrow in our hearts, for friends part in order to meet again. Our souls are warmed by the consciousness that we have accomplished a great and important task and that the ideas put forward by the 1982 World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" are being systematically implemented in our concrete inter-religious peacemaking activities.

In his day, St. Paul warned people against complacency: *For when they shall say, Peace and safety; then sudden destruction cometh upon them* (1 Thess. 5. 3). Our age is giving no cause for complacency either. Our discussions showed that no person in the world, in whatever country and with whatever means of protection to rely on, could say that mankind was safe. On the contrary, the situation in the world is becoming increasingly tense. And if we show no concern for our neighbours—and in our day and age every human being on Earth becomes a neighbour to us—we do not minister unto our Lord (Mt. 25. 41-46).

Indeed, today the consciousness is particularly acute in us that peace can no longer remain an abstract ideal but must rather become a reality as tangible as life itself. For the time has come when, without peace, life itself becomes impossible. And this means that the time has come when the very concept of war must be banished from international relations. The global threat to life demands that mankind provide global solutions. Today it is more essential than ever to replace the fatal distrust and fruitless rivalry by the coordination of all efforts and all resources with a view to creating more favourable conditions for the material and spiritual advancement of man.

In these conditions, our religious principles make it incumbent on us, believers, to multiply our efforts manifold so as to avert a universal nuclear holocaust. Evil manifests its power by dehumanizing human relations and fostering contempt for the moral and ethical values of our civilization. But we are rebuffing evil's arrogance with growing might. *The weapons of our warfare are not carnal* (2 Cor. 10. 4). Our weapons are goodwill, the strength of the spirit, fortified by prayer, and the trenchant word. *Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men*, Apostle Paul wrote

(1 Thess. 5. 14). This call of the teacher is especially relevant today.

With conditions as they are, can the fateful drift towards the abyss of nuclear war really be halted? Can the arms race really be stopped and the trend reversed? No matter how dark the clouds of enmity and fear enveloping our planet, we as believers put our trust in God's concern for the world and give an optimistic answer to these questions.

Our confidence in the triumph of the forces of good also derives from the truly worldwide anti-war movement, which reflects the will of the overwhelming majority of people in every country, who refuse to be victims of militarist madness. This hope is strengthened by the clear and resolute stand of our country which is making extraordinary efforts to bring about a healthier international situation and achieve lasting, just and universal peace and security.

Everyone who at the command of his heart and conscience contributes, if modestly, to the peace movement is aware that he is involved in a great cause. Our every deed for peace, even the least one, gives us the exhilarating feeling of contact with millions of compatriots with our brothers and sisters abroad, with all people of goodwill. This was, in particular, our experience at last month's Moscow International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", which convincingly demonstrated that in every nation there were enough sensible people—believers and non-believers—capable, in co-operation, of exerting an effective favourable influence on world developments.

Esteemed guests, we are all brothers and sisters, because, as the writer of the Acts of the Apostles says, *He that giveth to all life, and breath, and all things... hath made of one blood all nations of men for to dwell on all the face of the earth* (Acts 17. 25-26). Life was given us for communion, peace and joy, not for mutual destruction. The preaching of peace and life is therefore our mission in perpetuity. It is a joy to see our peacemaking contacts expanding steadily, growing more regular and yielding good fruits. Evidence of this are the results of our previous round tables and the meeting just closed. Like all the earlier ones, it was marked by an atmosphere of genuine brotherhood, cordiality and deep mutual understanding. The high level of our discussions involving distinguished lay specialists and authoritative religious and public leaders, helped us arrive at a consensus on the subjects dealt with and unanimously adopt a number of important documents. No doubt they will

be duly appreciated by international peacemaking public opinion.

Allow me to express the conviction that the success of the 5th Round Table Conference, like that of the four previous ones, will encourage us to continue the search for new forms of inter-religious cooperation.

Dear friends, once again I greet you cordially in the hospitable city of Moscow and thank you for your cooperation and the kind

feelings expressed towards the Russian Orthodox Church, her Primate, His Holiness Patriarch Pimen, and towards our Soviet homeland. Receive, in return, our prayerful wishes of prosperity for your countries and personal success in the noble labour of peacemaking.

May God of peace hear our prayers and bless our endeavours for peace and justice on Earth!

## Round Table Conference Diary

The 5th International Round Table Conference was convened on the initiative of the Working Presidium of the 1982 World Conference of Religious Workers. It met in the Soviet capital on March 18-20, 1987, at the Conference Hall of the Department of External Church Relations of the Moscow Patriarchate and was hosted by the Russian Orthodox Church. The participants—one hundred religious workers representing Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism who were also joined by expert scholars from 35 countries—focused their attention on the theme "Common Security and Moral-Ethical Values". This theme of the conference was clearly connected with the discussions of the International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" held in Moscow on February 14-16, 1987. In his introductory speech at the Round Table Conference Metropolitan Filaret of Minsk and Byelorussia pointed out: "Now, after the Moscow forum, we find ourselves at a new stage in our peacemaking service. Working hand in hand with all people of goodwill the world over, we can step up and develop our contribution to the cause of peace. In this context I would like to express the hope that our round table, too, will prove an effective vehicle for the practical implementation of the ideas expressed at the forum".

Later in the day on March 17, the guests made a visit to the Moscow Monastery of St. Daniel, attending a divine service in its Trinity Cathedral and then visited the Publishing Department of the Moscow Patriarchate.

The first plenary session of the Round Table Conference opened on March 18, at 9.30 in the morning. It was opened by Metropolitan Dr. Paulos Mar Gregorios of Delhi and the North (India) who has also been the moderator of all the previous round table conferences. After a silent prayer, Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate, read out a message to the participants from His Holiness Patriarch Pimen of Moscow and All Russia.

An introductory report was delivered by

Metropolitan Filaret of Minsk and Byelorussia, chairman of the working presidium, who analyzed prospects of cooperation and the problem of coordination of the peace efforts of all people of goodwill. He pointed to a direct link between the efforts for peace on the part of every faith and the common contribution of all religions to the cause of promoting peace and justice and stressed the need to develop new thinking in order to provide reliable guarantees of global security.

Then the participants adopted the programme and procedure of the conference, decided what its final documents should be and elected the Drafting Commission under the chairmanship of Prof. Savas Agourides of Greece. After that the participants heard messages of greeting from the Secretariat for Promoting Christian Unity of the Roman Catholic Church, the World Council of Churches, the World Conference on Religion and Peace, the Asian Buddhist Conference for Peace, the Conference of European Churches, the Chairman of the Christian Democratic Union of the GDR, Gerald Götting, and His Grace the Archbishop of Canterbury, Dr. Robert Cantuar Runcie.

From the Secretariat for Promoting Christian Unity of the Roman Catholic Church the meeting was greeted by its Secretary, Hieromonk Pierre Duprey (Vatican). Stressing the importance of the problem of "new horizons of the civilization", which should be free from military threats, intimidation and oppression, as outlined by the Soviet leader M. S. Gorbachev in his address to the participants of the recent International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", Father Pierre admitted that with their moral growth in love, the beginning of the existence and life, believers come to regard war as the most savage and least effective method of resolving international conflicts. They become aware of the urgent need to close the gap between politics and the moral principles. Full religious freedom is the condition that cannot be disregarded for achieving any level of genuine civilization. This religious freedom also provides a touchstone for testing all efforts to ensure the survival of mankind. The speaker

stressed that the Day of Prayer at Assisi on October 27, 1986, had demonstrated the awareness of Christians of the urgency of tasks facing them.

A message to the participants from the WCC General Secretary, Dr. Emilio Castro, was conveyed by Dr. **Anwar Barkat**, Director of the WCC Programme to Combat Racism. Considering the WCC role in the movement for peace, the speaker gave a high assessment of the contribution by the Russian Orthodox Church to the struggle for a strategic arms reduction and for ending the arms race. He pointed out that the agreement of the two great powers to open talks on the elimination of at least part of the strategic nuclear weapons prompts all the peace-loving forces on our planet to work for further steps in this direction. The WCC vigorously comes out against the arms race, poverty and repressions which carry away hundreds of human lives and for liquidating the very problem of armed conflicts. It supports all efforts to rule out the possibility of a nuclear catastrophe.

A message from the World Conference on Religion and Peace was read out by its general secretary, **Dr. John Taylor**. He expressed the hope that the round table discussions on the theme of Common Security and the Need for a New International Moral Order would contribute to the current discussions of this nature within and between various religions and ideologies. The speaker stressed the need for a clear realization that it would be futile to strive for a life with genuine security without assuming the responsibility for the threat of a nuclear catastrophe and the continued injustice. He came out for building a climate of confidence and understanding, for a reassessment of the role of religious communities within the context of these principles.

Speaking on the tasks of religions in the efforts for peace, Dr. Taylor called for the building of bridges of confidence and hope, for restoring the confidence in our religions which was lost when people came to regard them as quarters which foster conflicts or participate in injustice. He said the WCRP took pride in its solidarity with the latest Soviet and international peace initiatives and the achievements of the previous round table forums in Moscow.

The President of the Asian Buddhist Conference for Peace, **Khambo Lama Gaadan** (Mongolia) denounced the perilous consequences of the arms race for economics, cultural development and the conditions of life of all nations. He stressed that the arms race was eroding the moral purity and ethics of human relations while also breeding immorality and dishonesty.

He stressed that the Buddhist stand on the

problem of war rests on "the principles of good conduct". If every policymaker would base his decisions on these principles and educate the youth in this spirit, the standards of human ethics would be elevated and peace would triumph on Earth.

The speaker noted a moral degradation of politics aimed at distorting peace initiatives, the militarization of outer space and at involving America's allies into the Strategic Defence Initiative programme.

Khambo Lama Gaadan called on the Asian participants to put pressure on the political leaders of their countries in favour of implementing the peaceful and constructive initiatives for Asian security.

A member of the CEC Advisory Committee, **B. B. Vik** (USSR), warned against divorcing the calls for peace and security from concrete moral issues, stressing that there can be no justice in one area of human life if there is no justice in other areas. He said the task of the peace movement today consisted in the practical establishment on a global scale of the norms of thinking corresponding to the principles of justice. And although some people fear that this is impossible, the Christians of Europe urge them not to shun away from tasks which may look impossible and not to be afraid because the perfect love of Christ triumphs over fear.

A message from the Christian Democratic Union (GDR) was conveyed by Prof. Dr. **Dieterich Voigtberger**. He stressed that a nuclear conflict would be an end to both the state of war and the state of peace, the end of all life on Earth. Proceeding from this thesis, which echoes the conclusions of the Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age of February 7, 1986, the Christian Democratic Union fully supports efforts for nuclear arms limitation and the prevention of nuclear war. It strongly condemns the plans of the US Administration and its allies which serve to increase the danger of self-annihilation of mankind and supports all initiatives for a normalization of East-West relations and for a relaxation of tension in the world.

Addressing the participants, the Archbishop of Canterbury Dr. **Robert Runcie**, stressed that the present time was most opportune for the work for peace as a time of new beginnings and new hopes. He said that although it was too early to anticipate the outcome of major current international developments, there could be no doubt that patient prayerful labours and the dialogue among the followers of various confessions would play their role in the search for universal peace with justice. He said it was

again opportune today to place accent on religious freedom and the possibility of Christian exchanges at all levels, not only between the leaders and representatives of Churches, but also between those who would stand at the head of the Churches in the future.

The participants were then greeted by Prof. Dr. Carl-Friedrich von Weizsäcker (FRG) who analyzed the problems of justice, peace and unity of the creation from the perspective of holding a pan-Christian council for peace. He called for convening it without delay, stressing that the conciliar process would fail to bring the expected result if it had no clear direction and dynamism. He stressed the importance of calling regional conferences in developing countries.

The proposed council should pay most serious attention to the problems of peace, justice and the integrity of creation (the environment). These problems were considered by the speaker in his book **Die Zeit draengt** published in Münich. While noting a crisis of justice, peace and environment, the West German scholar stressed the possibility of and urgent need for Christian unity and accord of the world religions in these three areas. The proposed council would have to do the following on this score: on the problem of justice—to issue concrete statements on subjects like racism, the rights of women, violence and unemployment; to recognize, alongside the feasibility of common Christian ethics, the political need of establishing a new world economic order; on the problem of peace—to urgently demand a common policy of the great powers on disarmament, economic and cultural cooperation; on the problem of the environment—to declare that it is impossible to have peace among men without peace with nature, or to have peace with nature without having peace among men, and to stress the need to consider major environmental problems within the framework of a world economic order.

In a review paper entitled "Common Security and a New International Morality" the conference moderator, Metropolitan **Paulos Mar Gregorios**, put forward a systematized code of principles which could be used as a basis for rebuilding common international security and the international moral order.

The participants then agreed on the need to examine the main theme of the Round Table Conference at its plenary meetings in three aspects:

star wars and the threat to creation;  
comprehensive security—a just peace without nuclear weapons;  
religion and nuclear menace. International relations and morality.

A total of four communications were presented on the first sub-theme. In one of them Academician **B. V. Raushenbakh** (USSR) considered various aspects of the problem of an accidental global conflict and accentuated the perilous consequences of the development of space weapons. Stressing the growing tendency for the computerization of strategic weapons, he warned that there were no guarantees against computer failures. He said "star wars" would be the wars of computers, not people, and whereas a mistake could be discovered within the 30 minutes it how takes an ICBM to reach the target, the lightning speeds of future "star wars" would completely deprive mankind of this chance.

To prevent this, it was necessary to alter our thinking even now. We have to think in terms of the interests of all of mankind, and not of any one country. An apocalyptic future lies in store for mankind if it does not abstain from an arms race in space. This can only be avoided if people unite on the basis of disarmament. And if they fail to do this, the robots and computers created by them would "unite" and destroy human beings.

The General Secretary of the Indian National Centre of the ABCP, **Daljit Sen Adel**, concentrated on the global aspects of disarmament and some specific questions involved in the anti-nuclear movement in the Asian region. He pointed out that the initiatives put forward by the six countries, including Argentina, Greece, India, Mexico, Sweden and Tanzania, and the recommendations of the non-aligned conference in Harare have reaffirmed that the overwhelming majority of people in the world, irrespective of their political systems and ideologies, want peace and rechannelling of resources from military spendings to meeting the socio-economic needs of both the advanced and developing countries.

People regard nuclear war as madness because there can be no winners in it no matter how clever the military scenarios may be. To achieve meaningful agreements on nuclear arms it is necessary, above all, to take practical efforts to reduce the levels of military confrontation and to achieve equal security. The speaker voiced the concern of the peace-loving circles in the Asian region over Pakistan's attempts to develop a nuclear capability. He called for unslackening efforts to enlist still greater public support for the cause of peace.

'Prof. Dr. **Bruce Rigdon** (USA) read out a message from the Board of the National Council of the Churches of Christ in the USA with regard to the Reykjavik meeting of President R. Reagan and General Secretary M. S. Gorbachev. It welcomed the summit, noting the

business approach to it by the two leaders. But while welcoming the new opportunities created in Reykjavik, the NCCC Board voiced disappointment over the unbending reliance on the SDI on the part of the US President which will inevitably lead to the militarization of outer space. The message noted that the God-given desire for peace should be implemented by reducing the stockpiles of arms and not through attempts to develop new weapons systems like the SDI. The NCCC Board feels that disaster will be unavoidable if the US administration, relying on force created by further expansion of the military establishment, will turn a deaf ear to any proposal holding out a promise of liberation from the peril of destruction and from the burden of the arms race. It feels that at all future talks the Americans should come out for agreements that can ensure peace with justice.

General **Georgios Koumanakos** (Greece) described the SDI as part of a programme aimed at reducing the effectiveness of the campaign for peace. He said that peace champions counter it by stressing the importance of developing new anti-war thinking embracing the spheres of politics, economics, military engineering, psychology and other disciplines. One of the elements of this new thinking consists in the fact that the Europeans have all something in common: they cannot divide security by continents, they have a common security, a common continent, and this continent of Europe will be the primary theatre of military operations in case of a military conflict between the systems.

One of the ways to avert the threat of the militarization of space consists in introducing a necessary level of mutual verification within the framework of a general arms reduction on a mutually acceptable level. The speaker also mentioned the efforts of peace groups to alter the military structures of both the NATO and the Warsaw Treaty Organization.

On the second sub-theme, the participants heard four communications.

In the first, Prof. Dr. **G. P. Zhukov** of the Institute of World Economy and International Relations of the USSR Academy of Sciences spoke of the need to pool the efforts of all states and peoples for the attainment of global security. He stressed that the realities of the nuclear and space age leave us no other choice but to admit that national security is nothing but rhetorics if it is not part of international security. Even the most powerful countries can ensure their security only working together with other states, and not by any military-technological means, but only by political and exclusively peaceful methods. Within the general framework of international relations, there can only be

general security and in terms of the USSR-USA relations there can only be mutual security. To work out a meaningful security strategy, there must be a broad dialogue aimed, among other things, at the promotion of a new political thinking. At the same time, the goal of building a world free from nuclear weapons and violence calls for some urgent measures, including, above all, concluding an agreement on:

the complete elimination of nuclear arsenals by the end of the century;

the prevention of deployment of any weapons in space;

a comprehensive nuclear test ban;

a ban on the development of new weapons of mass annihilation;

a ban on chemical weapons and the destruction of their stockpiles;

a reduction of the levels of conventional arms and armed forces;

the need to sign an international convention banning the use or threat of use of nuclear weapons.

The Indian delegate, **Muni Narayana Prasad** of the Narayana Gurukula Movement, stressed the importance of the unity of mankind for averting the very threat of war. He said this unity could be achieved by abandoning the outdated concept of a nation-state and national security. As a first step it is necessary to restructure all institutional life in keeping with the universal Absolute Norm as the guiding principle. This Norm consists of the unity of mankind and sacredness of life. The speaker stressed the importance of uniting political organizations in accordance with the Absolute Norm as representing the most common human interests which lead to the attainment of happiness. The system of education should be revised in keeping with this main task. Instead of bringing up citizens of various states, it should help people mature to become the citizens of the world. There were also proposals for working out a comprehensive economic outlook, a science of the Absolute bringing into order the achievements of all other sciences, and a universal ethical norm.

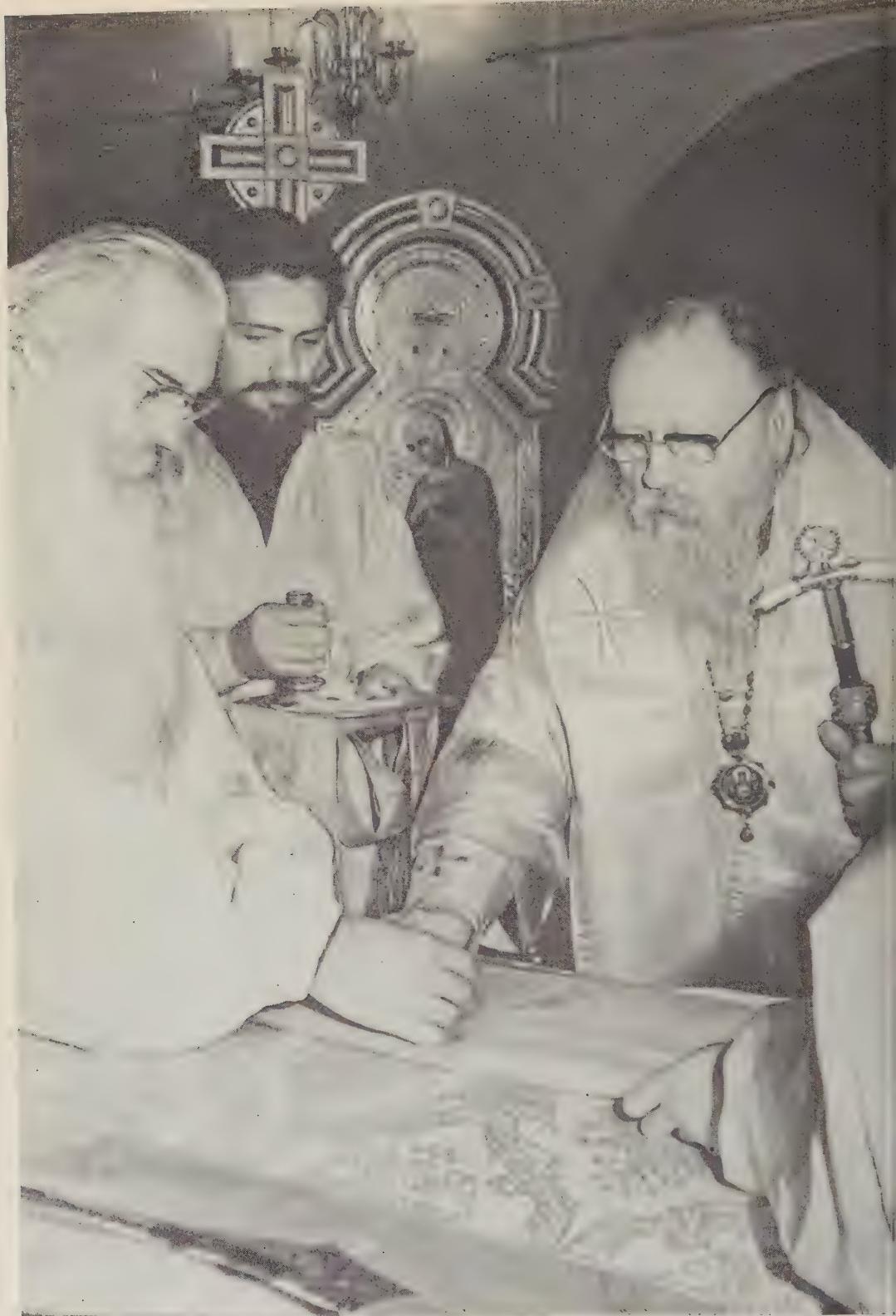
The Swedish delegate, Dr. **Kjell Nordquist** of the Uppsala Life and Peace Institute, dwelled on the concept of comprehensive security and moral-ethical values. Noting the indisputable importance of the recent positive international developments, he pointed out that the new approach to domestic and international problems introduced by the Soviet leader M. S. Gorbachev has strengthened confidence in the future among millions of people. He stressed the importance of moral-ethical values as a key to the solution of the problems of general security. In this connection scholarly



"Let us praise the consubstantial Trinity, the Father and the Son with the Holy Spirit; for thus did all the Prophets preach, and the Apostles" (apostichon, tone 2)



Archpriest Nikolai Likhomanov, Dean of the Resurrection Cathedral in Tutaev (Yaroslavl Diocese), felicitating the parishioners on the Feast of the Holy Trinity



His Holiness Patriarch Pimen, assisted by Metropolitan Pitirim of Volokolamsk and Yuriev, consecrating the antimensia in the Domestic Chapel of the Vladimir Icon of the Mother of God of the Moscow Patriarchate on February 23, 1987



On February 22, 1987, Bishop Chrysostomos of Dodona, Orthodox Church of Hellas, one of the participants in the International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", celebrated Divine Liturgy in the Moscow Church of the Resurrection (Voskresenie Slovushcheye) in Nezhdanova Street

Bishop Chrysostomos in front of the venerated Icon of the Mother of God "Seeking of the Lost"



At divine service



Mr. Ioannis Gregoriadis, Ambassador of Greece in the USSR, coming up to kiss the cross after the dismissal of Divine Liturgy

ST. IOANN THE RUSSIAN  
THE CONFESSOR

Murals near the vestry  
of the Church  
of the Protecting Veil  
of the Mother of God  
of the Moscow Theological  
Academy



St. Ioann was born in Ukraine circa 1690. In 1711 took part in the Pruth military expedition of Peter the Great. Taken prisoner, he experienced all the hardships of captivity from his Motherland. At threat to his life he rejected repeated attempts to convert him to Islam, staunchly confessing his Orthodox Christian faith. Led the life of an ascetic, praying all the time and providing spiritual support and moral encouragement to his captive compatriots, helping the sick and the weakest of them to cope with their work and offering them a word of consolation. Everybody loved him for his Christian humility and kindness of heart. St. Ioann passed away in Prokopion, Asia Minor, on May 27, 1730. The incorruptible relics of the saint were invented in 1770 and are now enshrined at Nea Prokopion (the Island Euboea) in Greece. The Russian Orthodox Church and the Orthodox Church of Hellas celebrate his feast on May 27/June 9.



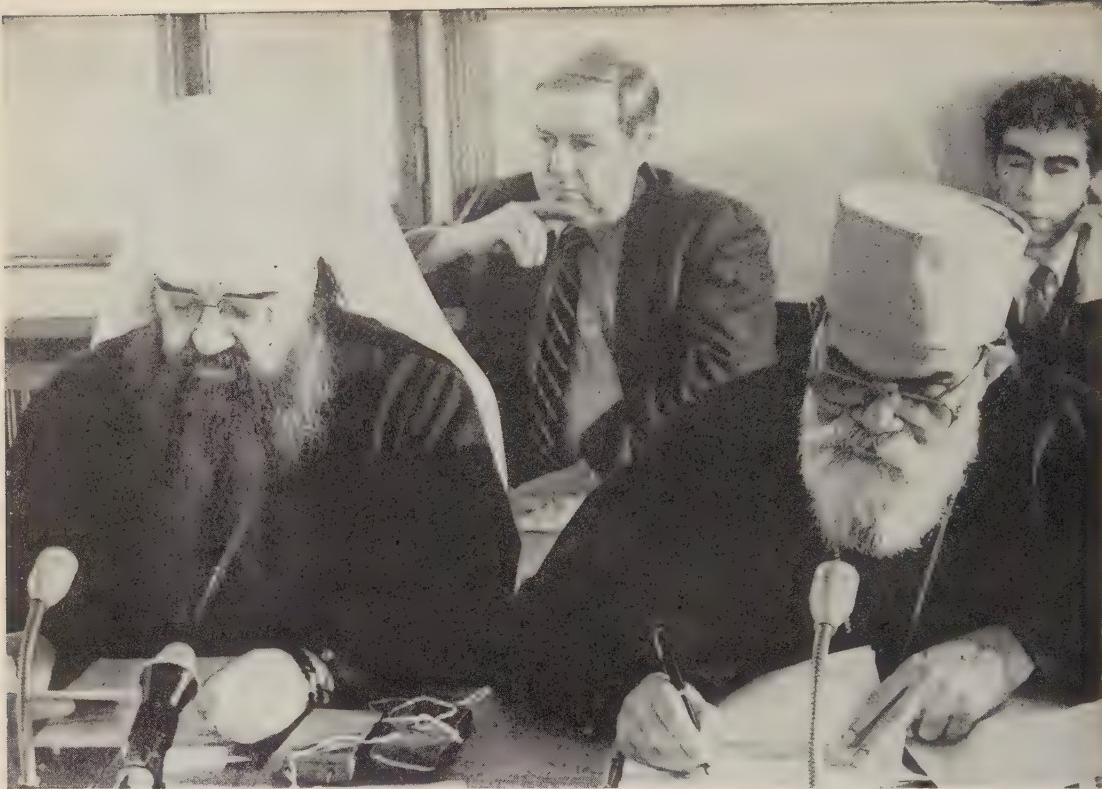
ST. KIRILL, THE HEGUMEN OF BELOE LAKE

16th-century icon

St. Kirill of Beloe Lake (secular name Kosma), the founder of the Beloe Lake Monastery, was born in Moscow in 1337. As a youth, Kosma often visited various Moscow cloisters and finally decided to take monastic vows. In 1380, he became a monk of Simonovo Monastery in Moscow and served therein as archimandrite from 1388 to 1390. In 1397, he withdrew to a secluded spot on the banks of Lake Siverskoe and founded there a cenobitic monastery dedicated to the Dormition of the Mother of God.

St. Kirill was noted for lofty spirituality, love of God, meekness and compassion. He is the author of several well-known epistles and exhortations. He instilled in his disciples a thirst for spiritual enlightenment. The Lord graced St. Kirill with the gifts of prophetic vision and healing.

Abba Kirill passed away in the 90th year of his life, on June 9, 1427, the Feast of St. Cyril, Archbishop of Alexandria, his Heavenly Patron. His feast day is June 9/22.



Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Working Presidium of the 1982 World Conference, and Metropolitan Paulos Mar Gregorios of Delhi and the North, Moderator of the Round Table Conference



Plenary session of the Round Table Conference

THE 5TH INTERNATIONAL ROUND TABLE CONFERENCE  
OF RELIGIOUS WORKERS AND EXPERTS  
ON COMMON SECURITY AND MORAL-ETHICAL VALUES

The Round Table Conference was attended by nearly 100 participants representing Buddhism, Hinduism, Islam, Judaism and Christianity and scientific experts from 35 countries of Asia, Africa, the Middle East, North and Latin America, Eastern and Western Europe. The meetings took place at the Department of External Church Relations of the Moscow Patriarchate in St. Daniel's Monastery in Moscow from March 18 to 20, 1987.



Group photograph of the Round Table Conference participants in front of the Trinity Cathedral of St. Daniel's Monastery in Moscow



The student choir of the Moscow theological schools at the concert for the Round Table Conference participants at the Publishing Department of the Moscow Patriarchate



Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, visiting the skete at Perwez, Brussels Diocese, December 14, 1986

experts and theologians share a special responsibility for formulating a comprehensive conception of general security. According to the theses of the Independent Commission on Disarmament and Security (1982) which was headed by Dr. Olof Palme († 1986), it should be based on the three main principles:

openness as opposed to secrecy, which is most conducive to confrontation;

non-military means and respect for international law in regulating international disputes instead of violations of international law which only heighten confrontation;

confidence among nations and political leaders as undermining the political and psychological basis of confrontation.

The potential of the Church as a mediator in confidence-building is being realized on a steadily growing scale. From an analysis of the present situation and from an ethical and theological condemnation of confrontation, there emerges an imperative addressed to the Churches: they must suggest an alternative (or help provide one).

Dr. K. Anuruddha of the Buddhist University in Colombo (Sri Lanka) was sharply critical of the ideology of accentuating the priority of material values. The insatiable human desire to achieve still greater material comfort to the detriment of spiritual growth is the root cause of conflicts, strife and disquiet in relations between social groups, peoples and countries. In the present world morality is rapidly becoming a thing of the past and immorality is gaining ground. In international relations this is manifested in the invention of inhuman methods of asserting power through the development of still more lethal types of weapons and projecting the arms race into outer space; in the social sphere this is manifested in the fact that peoples in some regions have no firm guarantees of even some minimal living standards. The speaker stressed that ethical values must be an integral element of any system of universal security. In this context, political leaders are facing a task of putting an end to the arms race, and religious workers must focus their attention on breeding in the younger generation an ethical perception of and respect for moral values.

On the third sub-theme, the participants heard three communications.

In the first of them, entitled "President Reagan and the Apocalyptic Consciousness", Metropolitan Paulos Mar Gregorios spoke of the concern on the part of the peace-loving public with the discrepancy between President Reagan's religious convictions and the nuclear policy of the US administration. Backed by the apocalyptic mood shared by millions of Amer-

icans and inspired by people like Jerry Falwell ("the prince of the Electronic Church and prophet of the moral majority"), H. Lindsey and K. Carlson (the authors of a book *The Late Great Planet Earth* which has been sold in 20 million copies and which describes the end of the world in a nuclear catastrophe) as well as other preachers of Armageddon, President Reagan claims that Armageddon is unavoidable, and describes the Soviet Union as the "focus of evil in the modern world" and communism as "another sad, bizarre chapter in human history whose last pages even now are being written". Metropolitan Paulos Mar Gregorios said he was hopeful that sooner or later Christians would resolutely demand that President Reagan admit his errors of judgement in the reading and interpretation of the Bible.

The Mexican delegate, Dr. Alberto Moises Mendez (Baptist), traced a link between the process of impoverishment in Latin America and the intensification of the arms race by the leading imperialist powers. He stressed that there is a direct connection between the arms race and economic dependence because the development of new types of weapons, including "star wars" programme, is financed to a considerable extent by draining capital from the dependent countries of Latin America which further accelerates the process of their impoverishment. Money used on new arsenals of weapons could help eliminate hunger not only in Latin America, but in all needy countries and even implement programmes to ensure a more dignified life for their people. The peoples of the dependent countries of Latin America need food and freedom and not a nuclear catastrophe.

Dr. Milan Syruček (CSSR) of the Christian Peace Conference examined the historical evolution of the concept of "security", stressing that the former methods of ensuring security (a strong army, strategic defences, a high technical level of armaments, unilaterally advantageous agreements and pacts, a strong economic potential and so on) have been radically transformed in our nuclear age. Today security becomes a relative concept. With the threat of a nuclear strike, the security of any one country depends on the security of another one and there is a risk of coming under attack because of distrust. This gives rise to the idea of collective, or general security. The speaker pointed to a gap between this new situation, on the one hand, and the routine thinking and assessment of values, stressing that political relations must conform to moral values. One of the peculiarities of the present situation consists in the fact that despite its contradictions, our world is becoming more and more interde-

pendent. Therefore some of the moral values must assume a universal nature implying that: everything that saves life is moral and everything that destroys it is immoral. The former category includes the work for peace, against hunger, poverty and disease, for the protection of the environment, for a more just economic order. The latter category includes the arms race, indifference to the lot of others, social injustice and damage to the environment.

On March 19 the participants split into three working groups for discussion.

The first, with General Georgios Koumanakos (Greece) and Daljit Sen Adel (India) as the co-moderators, focused on the theme: "Star wars and the threat to creation".

Discussing his impressions of a recent television discussion with the participation of audiences in the USA and FRG, Archimandrite Gavriil (Bulgarian Orthodox Church) pointed out that not only scientists from the socialist countries, but most prominent experts in the West deny that the SDI has a purely defensive nature. He stressed that security cannot be guaranteed by new military defence systems. It can only be achieved by fully abandoning the development of nuclear weapons followed by their complete elimination.

The Japanese delegate, Vice President Shoji Hirayama (the United Church of Christ in Japan), cited evidence demonstrating the disastrous consequences of the A-bomb attacks on Hiroshima and Nagasaki and called for steps to be taken to arouse public opinion against the development of new systems of nuclear weapons.

Metropolitan Nicolae of Banat (Romanian Orthodox Church) stressed the need to consider the "star wars" programme not only in a political but also in a moral aspect. He denounced the SDI as a threat to the life and progress of the human race, an infringement on peace and freedoms, an obstacle to the desire of every nation to raise its living standards.

Metropolitan Paulos Mar Gregorios and Academician B. V. Raushenbakh questioned the technical feasibility of the SDI and acquainted the participants in the discussion with a new approach by the US administration to its implementation which consists in the deployment in space of conventional missiles with nuclear warheads.

The Soviet participant, P. T. Podlesny of the Institute of the USA and Canada of the USSR Academy of Sciences, discussed some of the aspects of the concept of a new political dialogue involving not only the governments, but also the peoples, of a new diplomacy not only between governments, but at public level. He acknowledged the positive results of public

USSR-US and USSR-Japan television discussions.

General Secretary of the All-Union Council of the Evangelical Christians-Baptists, A. M. Bychkov (USSR), stressed the importance of destroying the "enemy image" by promoting mutual assistance and mutual understanding between rival powers in order to generate an atmosphere of confidence and broaden mutually enriching international exchanges.

Metropolitan David of Sukhumi and Abkhazia (Georgian Orthodox Church) stressed the importance of the 1987 International Moscow Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity". He stressed the need for concrete action by religious workers for overcoming fear and distrust. He proposed sending a message of compassion and support to the prominent American peace champion, astrophysicist Dr. Charles Hyder, heroically fasting for peace.

Bishop Laszlo Kurti of the Hungarian Reformed Church spoke of the pastoral responsibility for the development of a new thinking and the correct interpretation of the Holy Scripture.

At the end of its work, the first working group presented its final report in which it stressed the profound concern on the part of all the peace-loving forces on our planet over the development of plans for waging computerized "star wars" that would endanger all life on Earth. The report also stressed the responsibility of political leaders, religious groups, educators, writers, journalists and the mass media for demonstrating to the people of their countries the inhuman and lawless nature of "star wars". It stressed the need to prevent the deployment of military arsenals in space by concluding an agreement on the early complete elimination of nuclear weapons.

The second group, with John Taylor and the Rev. Kondothra Mathew George (India) as the co-moderators, discussed the theme of "Comprehensive Security—a just peace without nuclear weapons".

The editor-in-chief of the Soviet magazine Peoples of Asia and Africa, Dr. A. A. Kutsenkov, speaking from the standpoint of Marxist ideology, stressed the importance of providing a logical, philosophical and historical justification of the principles of a non-violent world. He stressed that this principle can be interpreted in terms of any ideology, including religious one.

Dr. Siegfried Plath of the Union of Evangelical Churches (GDR) came out in support of a global extension of confidence-building measures in a form proposed by M. S. Gorbachev in his call for the unilateral moratorium.

He also called for the setting up of zones free from chemical weapons and a free flow of information for revealing each other's mistakes.

The Acting General Secretary of the All-African Conference of Churches, **James Kangwana** (Kenya) and the Rev. Dr. **Crispin Mazzobere** (Methodist Church in Zimbabwe), traced the link between general security and the security of ethnic groups of the Third World. They called for the solidarity of national forces in the struggle against the nuclear menace and for a peaceful progress of mankind.

**Kjell Nordquist**, speaking from the stand of modern progressive political science, noted the inadmissibility of the cliches of political thinking according to which security can be based on confrontation and injustice. He stressed that to ensure global security today it is necessary to develop radically new political thinking, embracing all the aspects of the socio-political structure of human civilization.

Rabbi **Daniel Mayer** (CSSR) analyzed the Middle East situation, stressing the importance of an Arab-Israeli settlement for universal peace.

The Head of the Muslim Religious Board for Central Asia and Kazakhstan, Mufti **Sh. Z. Babakhanov** (USSR), stressed that violations of moral and ethical norms often erode general security. Therefore the moral aspect of security deserves close attention on the part of religious workers who are called upon to support the struggle against any manifestations of selfish ambitions and national egoism and promote the settlement of disputes and conflicts.

Assistant President of the ABCP, **N. Dorzhgotov** (Mongolia), gave a positive assessment of the Moscow Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" and supported the ideas of its "Appeal to Joint Efforts". He noted the importance of using the materials of the forum in the process of religious education for peace. The speaker also informed the participants of the idea of calling in the near future an all-Asia forum of followers of various religions on the problems of peace and security in Asia and the Pacific region.

The American delegate **William Vendley** (Roman Catholic Church) dwelled on the problem of manifold relations between the concepts of "infrastructure" and "general security".

The report of the second working group clearly spoke of the need to develop a "language of peace" as a foundation for comprehensive security which is seen as a global repudiation of

egoistic, nationally-limited and exclusively materially-oriented stands, breeding fear and distrust, and the assertion of political and economic justice, freedom of thought and expression, respect for pluralism and tolerance towards diversity. It was stressed that justice cannot be achieved without taking into account ethical and spiritual categories, without overcoming the madness of building up nuclear arsenals and also hunger, poverty, illiteracy and without closing the economic gap between the North and South and removing the military-ideological barrier between East and West. The report mapped out concrete ways of the implementation of the idea of general security, including ending the arms race, constructive education of peoples in the spirit of peace, collective efforts of religious workers in conjunction with people of goodwill in the name of justice and peace.

The discussions of the third working group were coordinated by its co-moderators—Archbishop Kirill of Smolensk and Vyazma (Russian Orthodox Church) and the Supreme Mufti of the Arab Republic of Yemen, Ahmad Zubara. It focused on the theme "Religion and nuclear threat. International relations and morality".

Opening the discussion, Archbishop Kirill stressed the importance of continuity and historical memory in the efforts of religious workers for peace. This gives rise to the problem of continuity of ideas of forums for peace which become especially important during the period of the formation of new political thinking.

The writer **Ales Adamovich** (USSR) discussed the problem of political ethics. He stressed that politics must be ethical above all in bringing it closer to the interests of the individual as the bearer of ethical categories. Today one can observe crude violations of ethical laws not only in relations between states, but also in relations between different systems upon which the destinies of all of mankind depend.

Monsignor **Salvatore Scribano** (Roman Catholic Church, Vatican), spoke of the inseparable link between morality, ethics and religion and expressed a hope that in the present historical situation when even non-religious people are looking to religious peace movements for support and direction in maintaining and formulating principles of morality, the Church assumes a particular responsibility for working out ethical norms aimed at confidence-building among nations.

The Staurophorous Holy Oikonomos **Nikolai Shivarov** (Bulgarian Orthodox Church) spoke of man's lofty calling to preserve

God's creation in peace and justice. Since the gulf between present-day political practice and moral and ethical norms can only be closed by developing a new political thinking, religious people must take vigorous action to reveal the political inadmissibility of trying to ensure one's own security at the expense of the security of others in the military, political, economic, religious and humanitarian fields. Father Nikolai expressed regret over some religious groups betraying a tendency for passive observance of dramatic developments, over the hopes of some believers that the world will be regenerated in the flames of a nuclear war and their attempts by an arbitrary interpretation of the Bible to poison the international atmosphere and justify the need to step up the arms race.

**Khambo Lama Gaadan** (Mongolia), proceeding from the ethical precepts of Buddhism, denounced the practice of malice and distrust in the psychological atmosphere of contacts between political leaders, stressing their responsibility for the continued arms race and for obstructing the introduction of ethical norms into the code of international relations.

Member of the Presidium of the Berlin Conference of European Catholics, Dr. **Hubertus Guske** (GDR), stressed the importance of maintaining a dialogue for confidence-building and for the development of new thinking. On the basis of the experience of the prayer-dialogue at Assisi held at the initiative of Pope John Paul II, and the 1986 dialogue in Budapest between Christians and Marxists, the speaker called on religious workers to develop in every way this important form of asserting the ideals of humanism in international relations.

**I. Tarasevich** (USSR), staff member of the Department of External Church Relations of the Moscow Patriarchate, dwelled on the natural process of moral norms evolving into political ones. He called for joint efforts to liquidate the morality of genocide and international fascism, to liquidate what he described as "trading" morality for political interests.

**Archimandrite Iannuariy** (Russian Orthodox Church) discussed the criteria of ethics with reference to the absolute nature of religious ethics. He stressed the particular importance of the contribution by the religious movement for peace to the common efforts to eliminate the threat of war.

Deacon **Michael Roshak** (Orthodox Church in America) stressed the importance of confidence building at parish level. He proposed the establishment of sister parishes in the USSR and USA for the realization of the principles of new thinking in parish communities.

The CPC General Secretary, Dr. **Lubomir Mírejovský** (CSSR), stressed the importance of

providing support for political leaders who come out for peace and detente. He suggested that the forthcoming 3rd Special Session on Disarmament of the UN General Assembly should consider sealing in international law the concepts of "new thinking and new morality".

Summing up their deliberations the participants in the third working group stated that conventional political thinking, formulated before the nuclear age, is incapable of getting rid of stereotypes and building national security on the basis of the threat of expanding the lethal arsenals of weapons. They stressed the importance of developing in every way the practice of dialogues between religious circles and broad international public circles and of formulating ethical principles with reference to the existing structure of international relations and taking into account the priority task of saving the sacred gift of life on Earth.

The essence of new thinking must consist in harmonizing ethics and politics, in resolving problems of importance for all of mankind on the principles of ethics. Religious education should play an important part in the formation of new thinking.

The closing plenary session of the conference began with the presentation and discussion of the reports from the three working groups.

After that the participants discussed and adopted a communique, and messages addressed to the General Secretary of the Central Committee of the CPSU, M. S. Gorbachev, US President R. Reagan, President of Italy and the heads of government of Belgium, Great Britain, the Netherlands, the FRG, the GDR, Czechoslovakia, the United Nations Secretary-General Dr. Perez de Cuellar, and a telegram to Dr. Charles Hyder.

One of the speakers at the plenary session, Prof. **Bashir Bani** of the University of Damascus (Syria), denounced the cult of force in international relations and underlined the need for the following steps to be taken to remedy the situation:

(1) to find ways of arousing the conscience of all people on our planet, to strengthen their determination to do away with enmity and assert peace and fraternal friendship;

(2) to work out recommendations for protecting outer space from "star wars";

(3) to organize a dialogue to assess the possibilities of implementing measures for saving mankind from a nuclear catastrophe with a view to promoting general security and the triumph of the ideas of humanism.

In closing the conference, Metropolitan Filaret of Minsk and Byelorussia and Metropolitan Paulos Mar Gregorios of Delhi expressed

their gratitude to His Holiness Patriarch Pimen whose blessing and prayers fortified the participants in the conference all through its deliberations.

At the end of the Round Table Conference there was a press conference for Soviet and foreign correspondents.

Metropolitan Filaret of Minsk and Byelorussia and Metropolitan Paulos Mar Gregorios submitted to the newsmen a brief account of the conference proceedings. The conference participants also replied to correspondents' ques-

tions and shared their impressions of the meeting.

On March 20 in the evening, Metropolitan Filaret of Minsk and Byelorussia gave a reception in honour of the conference participants on behalf of His Holiness Patriarch Pimen. Addressing the guests at the reception, he expressed confidence that the experience of the 5th Round Table Conference, and of all the four previous meetings in this series, would promote the search for new ways of inter-religious cooperation.

M. SHCHERBACHEV

## Meeting of the Working Presidium and Secretariat of the 1982 World Conference

A meeting of the Working Presidium and Secretariat of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, 1982) was held on March 17, 1987, at the Department of External Church Relations at St. Daniel's Monastery, Moscow. This meeting, the fifth, convened as a follow-up of the conference, pursued the goal of reviewing actions promoting the spread of the ideas of the conference in connection with the current worsening of the world situation, and also discussing joint activity of the presidium and the secretariat in the immediate future.

The meeting was attended by 17 religious workers from 14 countries, representing the Buddhist, Muslim and Christian religions. It was chaired by Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Working Presidium of the World Conference of 1982.

The session opened with a silent prayer, followed by a report by Metropolitan Filaret, who presented a survey of the activity of the world religious peace movement over the past year. Metropolitan Filaret urged the participants in the meeting to continue developing cooperation among religious workers for peace

and to further implement the ideas of the World Conference.

The report by the chairman of the working presidium inaugurated the general discussion.

Considering that the meeting was being held at an extremely crucial and tense moment, when the world is as if on the crossroads—*the way of life, and the way of death* (Jer. 21.8), and a final and uncompromising choice between creation and destruction is being demanded of its inhabitants, and also taking into account the favourable results which crowned the four previous international round table discussions of religious workers and scientific experts, the members of the working presidium and the secretariat adopted a decision to continue the practice of holding round table conferences, as it had justified itself. It was resolved to hold the 5th Round Table Conference, the main topic being "Common Security and Moral Ethical Values", in Moscow on March 18-20, 1987.

The meeting was held in an atmosphere of fraternal mutual understanding and cooperation, the participants realizing their responsibility as clergymen for the state of the world; it was concluded with a silent prayer.



# ORTHODOX SISTER CHURCHES

## Decisions of the Third Pre-Council Pan-Orthodox Conference

### The Relation of the Orthodox Church to the Rest of the Christian World

1. For both theological and pastoral reasons, the Orthodox Church has always been in favour of any dialogue amongst the Churches. In recent years, the Orthodox Church has actually entered into theological dialogue with many Christian Churches and confessions. She has done so in the belief that, through this dialogue, she is actively bearing witness of her spiritual treasures to those outside of her, and is pursuing the objective aim of preparing the pathway which leads to unity.

2. The Orthodox Church, as the One, Holy, Catholic and Apostolic Church, is fully conscious of its responsibility with respect to the unity of the Christian world. She recognizes the real existence of all Christian Churches and confessions. At the same time, she is convinced that all her relations with these Churches and confessions must be based upon the clarification, as quickly and objectively as possible, of ecclesiological questions and particularly, of the common teaching with respect to the Sacraments, grace, priesthood, and apostolic succession. The bilateral theological dialogues currently being conducted by the Orthodox Church are the authoritative expression of this consciousness of Orthodoxy.

3. In conducting dialogue with other Christians, the Orthodox Church is, of course, not unaware of the difficulties attached to such an undertaking; she realizes that they are not to be avoided

on the road to the common Tradition of the Early, Undivided Church, and hopes that the Holy Spirit, Which builds the entire Body of the Church, will provide for the deficiencies. In this respect, during these theological dialogues, the Orthodox Church does not depend only on the human strength of those carrying on the dialogue, but also on the guidance of the Holy Spirit and the grace of the Lord, Who prayed **That they all may be one** (Jn. 17. 21).

4. The current bilateral theological dialogues, which were announced by the Pan-Orthodox Conferences, convey the unanimous decision of all Local Holy Orthodox Churches who have the supreme duty of participating actively and continuously in those dialogues, so as not to impede the unanimous witness of Orthodoxy to the glory of the Triune God. If some one Church decides against sending representatives—whether to one of the dialogues or to one of its sessions, and that decision is not made at the pan-Orthodox level, then the dialogue continues. The absence of the representative of some Church must be the subject of discussion within the Orthodox Commission on Dialogue before the opening of the dialogue or session in question; the purpose of this is to express the unity and solidarity of the Orthodox Church.

5. Problems arising during the theological discussions by Mixed Theological Commissions will not always in themselves be adequate grounds for the unilateral recall of delegates or for the definitive discontinuance of one Local Orthodox Church's participation. As a rule, withdrawing of any Church from a dialogue is to be avoided and every effort made on the inter-Orthodox level to reestablish complete representation within the Orthodox Theological Commission.

Although the Second Pre-Council Pan-Orthodox Conference resolved that decisions, taken prior to the Convocation of the Holy and Great Council do not have the canonical power until the Holy and Great Council has issued a pronouncement about them, nevertheless, given the nature of its theme, the present Conference considers that its decisions may be immediately applied.

Continued. For the beginning see *JMP*, Nos. 3, 5, 1987.

6. The methodology to be followed as theological dialogues unfold will be directed at finding a solution to theological differences, inherited from the past or those which may have arisen more recently, and at rediscovering the common foundations of the Christian faith. It presupposes the appropriate dissemination of information within Church Plenitude as the dialogue progresses. In the event that a particular theological difference proves insurmountable, the dialogue will continue. Meanwhile, the stated disagreement on the particular theological issue will be registered and all the Local Orthodox Churches will be informed of it with a view to future actions.

7. It is understood that the goal to be pursued during these theological dialogues will be the same for all: the establishment of unity in true faith and love. Nevertheless, existing theological and ecclesiological difficulties make it possible to establish certain graduations in the character of difficulties likely to be encountered in pursuit of the fixed, common pan-Orthodox goal. The specifics of the problems dealt with in each bilateral dialogue presuppose that they will be conducted using different methodologies. The goals of those dialogues, however, will not be different, for all the dialogues will have the same goal.

8. However, where necessary, efforts will be made to coordinate the work of the various Inter-Orthodox Theological Commissions, especially since the invisible, ontological unity of the Orthodox Church should be revealed and expressed in dialogues.

9. The end of each official theological dialogue coincides with the completion of the work of the corresponding Mixed Theological Commission when the Chairman of the Inter-Orthodox Commission submits a report to the Ecumenical Patriarch, who, on agreement with the Primates of the Local Orthodox Churches, signals the end of the dialogue. No dialogue can be considered closed unless its completion has been announced as a pan-Orthodox decision.

10. In the event of the successful completion of any theological dialogue, the decision to reestablish Church communion can only be based on the consent of all the Local Orthodox Churches.

## I. Dialogue with the Anglicans

The Third Pre-Council Pan-Orthodox Conference considers satisfactory the work done by the Mixed Theological Commission on Dialogue Between the Orthodox and Anglican Churches despite the tendencies displayed by the Anglicans to underestimate this dialogue. The Commission compiled coordinated texts on triadology and ecclesiology, as well as on the life, divine service, and Tradition of the Church.

At the same time, our Conference noted that the agreement signed in Moscow in 1976 on the exclusion of Filioque from the Creed has not yet met with wide response. Similarly, despite the discussions conducted in Athens (1978) and elsewhere, and the declarations made by the Orthodox against the ordination of women, some Anglican Churches continue the practice. These tendencies can only have a negative impact on the progress of the dialogue.

A serious impediment to the normal conduct of this dialogue is also represented by the flexible and unclear ecclesiological presuppositions of the Anglicans which make even the content of some of the jointly-accepted theological texts relative in character. Similar problems arise from some extreme declarations on questions of faith made by Anglican leaders.

With respect to the themes of the dialogue, the Conference recommends, in particular, emphasizing the possibility of reaching a consensus on the dogmatic questions separating the two Churches. Questions of spirituality, pastoral care, and serving the needs of the contemporary world might also be included amongst the themes.

## II. Dialogue with the Old Catholics

The Third Pre-Council Pan-Orthodox Conference expresses satisfaction with the progress of the theological dialogue between the Orthodox and Old Catholic Churches, a dialogue which is nearing completion.

Twenty texts have already been compiled and jointly accepted on theological, Christological, ecclesiological, and soteriological problems, and also on the teachings about the Mother of God and some Sacraments. The next meeting of the Mixed Theological Commission will

examine themes touching on teachings about the Sacraments, eschatology, and the conditions and consequences of ecclesiastical communion.

The Conference believes that a fuller evaluation of this dialogue must take into account: (a) the persistence of the former practice of the Old Catholic Church of communion in Sacraments with the Anglican Church, and a recent tendency to the same practice vis-a-vis the Evangelical Church in West Germany, since this diminishes the importance of the ecclesiological texts signed together as a result of the dialogue; (b) the difficulties encountered by the Old Catholic Church in incorporating and applying the jointly signed theological texts.

Both these questions should be examined by the competent authorities of the Orthodox Church with respect to their ecclesiological and ecclesiastical effects, in order that the ecclesiastical presuppositions for reestablishing communion with the Old Catholics may be determined as quickly as possible.

The successful completion of this theological dialogue will have a favourable effect on the other dialogues reinforcing their credibility.

### **III. Dialogue with the Ancient Oriental Churches**

The Third Pre-Council Pan-Orthodox Conference welcomes this recently-opened dialogue and approves the choice of Christology as the first theme to be examined.

The outlook for this dialogue gives us reason to hope that common solutions will be found to questions about the decision of the Fourth Ecumenical Council, in close conjunction with the Christological decisions of the other Ecumenical Councils, as well as the means of accepting decisions of the Fourth, Fifth, Sixth, and Seventh Ecumenical Councils, the lifting of the anathema pronounced on each side, etc.

This dialogue will be supported by the study and resolution of common pastoral problems since both families of Churches, on the one hand, live in a common milieu, and, on the other, have common ecclesiastical presuppositions which may contribute to solving these problems.

### **IV. Dialogue with the Roman Catholics**

The Third Pre-Council Pan-Orthodox Conference welcomes the constructive steps that have been made and confirms both the desire and the resolution of the Orthodox Church to continue this important dialogue, which has led to the joint compilation of a text entitled "The Sacrament of the Church and the Divine Eucharist, in the light of the Mystery of the Holy Trinity", and to joint study on the theme, "Faith, the Sacraments, and the unity of the Church".

Nevertheless, this Conference notes the existence of certain problems, including themes, methodology and others, which are making the rapid and effective progress of this dialogue more complicated. In order to resolve these problems, as far as that is possible, and, generally, improve the conditions under which this dialogue is pursued, the Conference would like to make several suggestions. Of course, anything proposed here will have to be accepted by the other party, in conformity with the procedure of the dialogue, which was jointly established and accepted.

As far as themes are concerned, the Conference proposes that, henceforth, themes for the dialogue be chosen not only from among those which "unite", but also from among those which "divide" the two Churches, particularly ecclesiastical themes.

With respect to methodology, the Conference proposes: (a) the presence of separate text-projects—one Orthodox and one Roman Catholic—which can act as a working base for Sub-commissions in compiling the texts of the former type; (b) conducting an Orthodox critique, at the level of the Inter-Orthodox Commission, of the common texts compiled by the Coordination Committee; (c) the compiling of two original texts, rather than a single one, one in Greek and the other in French, and the broader use of Biblical and patristic language and terminology in those texts; (d) the acceptance of the common texts at each session not by the members of the Mixed Commission, but by the two Commissions as parties taking equal part in the dialogue.

Particularly, in order to advance this dialogue, a brief discussion of the un-

favourable results of such phenomena as the Union and proselytism is necessary. The existence of Uniatism, in its historical and contemporary manifestations, as well as the existence of proselytism in whatever form, are facts unacceptable to Orthodoxy which act as negative factors, complicating the further progress of the dialogue.

From this perspective, we propose that the realities of Uniatism, as well as proselytism enacted through Uniatism or by other means, should be examined in one of the stages of the dialogue, as a priority in ecclesiology. We propose finding appropriate means, as quickly as possible, for the practical solution of the problems, of the pastoral and other consequences of Uniatism and proselytism, which are negative both for Orthodoxy and for its dialogue with the Roman Catholic Church.

#### V. Dialogue with the Lutherans

The Third Pre-Council Pan-Orthodox Conference notes with satisfaction that the dialogue has had a good start, and that its members have chosen to examine ecclesiology first, a theme which is tied to the most significant problems and theological differences which follow from them.

The Conference hopes that, in bilateral discussions and during the working-out of common texts, both the academic and the Church aspects of every question will be equally accentuated. Certain difficulties can be foreseen in

the course of this dialogue. Nevertheless, we hope that, with God's help, it will prove both fruitful and useful.

#### VI. Dialogue with the Reformed Churches

The Third Pre-Council Pan-Orthodox Conference hopes that the prospective theological dialogue between the Orthodox and Reformed Churches will begin and develop in a positive and creative fashion. It also expresses the wish that this dialogue will profit from the experiences of other theological dialogues, take unto account their positive conclusions, and avoid repeating their negative ones.

The justifiable concerns of some Local Orthodox Churches about the encouragement of proselytism by some Lutheran and Reformed Churches to the detriment of Orthodox Plenitude may create complications and impede the progress of the dialogue.

The growing practice of ordaining women among Lutherans and the Reformed Churches is also a negative factor, which diminishes the value of the dialogue in question. In particular, the Conference recommends that an Inter-Orthodox Commission study the question of women's ordination in order to develop the Orthodox perspective on this problem to be guided by in dialogues with Christian Churches and confessions which practice the ordination of women.

*(To be continued)*

## In Memory of Archpriest Proclus Ushimaru

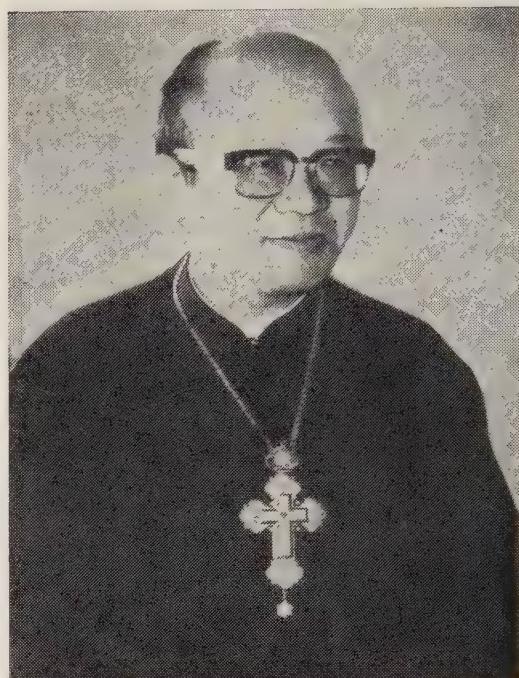
On October 2, 1986, Archpriest Proclus Ushimaru Jasuo, of the Autonomous Orthodox Church of Japan and Rector of the Church of the Protecting Veil in the city of Osaka died suddenly at the age of fifty.

Archpriest Proclus Ushimaru dedicated all his life to the service of the Holy Church of Christ. He received theological education at the Tokyo Theological Seminary of the Nikolai-Do Cathedral, and at St. Vladimir's Theological Seminary in New York. From 1962 he served at the parishes of the Japanese Orthodox Church in the cities of Tokyo and Kobe. From 1978 until his death, Father Proclus was Rector of the Church of the Protecting Veil in Osaka, which is Japan's second largest and most important city; he was also acting chancellor of the Western Diocese. Of the eighteen parishes in that diocese, the parish in Osaka is the most numerous; it has about 700 parishioners. Father Proclus also administered the Nagoya city parish.

In the year when Father Proclus was appointed Rector of the Church of the Protecting Veil, the Orthodox parish of Osaka celebrated its centenary. The new church, built in 1962, is located in the suburb of Suita, on the northern edge of the city. A large building near the church houses the Consistory and the editorial office of the Western Diocese newspaper, "Nisinkhon Seike" ("Orthodoxy in Western Japan"). The parish runs a Sunday school, publishes a monthly newspaper for its parishioners, and has issued several records of the church choir, which is held to be one of the best in Japan. Thanks to Father Proclus's efforts, the publishing activities of the Parish of the Protecting Veil in Osaka have extended. A collection of hymns, a study into the history of the translation of Holy Scripture and liturgical books into Japanese, and a brochure on the history of the parish have been put out. Father Proclus also organized an exhibition of historical materials relating to Orthodoxy in Osaka.

Archpriest Proclus Ushimaru devoted much effort to the study of Orthodoxy in Japan. He published several books about the history of the Japanese Church: *Archbishop Nikolai Katskin, On the Cathedral of the Resurrection in Tokyo, The History of Japanese Orthodoxy, The Culture of the Meiji Period and Nikolai, The Japanese Orthodox Church 1970-1980*, and others.

Father Proclus had a good command of Russian, having been to our country many times. He was familiar with the life of the Russian Orthodox Church and studied the spiritual legacy of the startsy of the Optina Wilderness. The last occasion on which Archpriest Proclus Ushimaru visited the Soviet Union was in the



summer of 1986, when he participated in the International Study Church Conference Devoted to the Millennium of the Baptism of Russia (Kiev, July 21-28, 1986). At the conference, he presented a paper on St. Nikolai, Equal to the Apostles, Archbishop of Japan († 1912), which was entitled "Japanese Orthodoxy and the Culture of the Meiji Period". In it, he showed that Orthodoxy gained real significance in Japanese history through the efforts of the Russian saint and missionary.

During the night of October 4, the Most Reverend Theodosius, Archbishop of Tokyo Metropolitan of All Japan, read the Gospel over the coffin of the deceased. The funeral service, which took place on October 5 at the Church of the Protecting Veil of the Most Holy Mother or God in Osaka, was conducted by Metropolitan Theodosius assisted by the clergy of the Japanese Orthodox Church and was attended by numerous worshippers. During the service, Metropolitan Theodosius laid a mitre on the coffin of the deceased with the words: "I offer the mitre which should have honoured Father Proclus Ushimaru in his lifetime."

Eternal memory, to the deceased pastor.

G. GULICHKINA

## Meeting of the Executive Committee of the WCC in Reykjavik

From September 15 to 19, 1986, the meeting of the Executive Committee of the World Council of Churches was held in the capital of Iceland.

The following questions were on the agenda: the report of the WCC General Secretary, the current work of the Programme Units, statements on social-political questions, special fund of the Programme for struggle against racism, staff appointments, procedure of the General Secretary election, time and place of the VII Assembly of the WCC, admission of new members, future meetings of the Central Committee and the Executive Committee, finances.

The Executive Committee adopted a resolution concerning international problems, which calls attention to the urgency of putting an end to all nuclear tests; to the decision of the USSR government to prolong moratorium until January 1, 1987, and to the proposal on adequate verification of ceasing nuclear tests, made by six states (Argentina, Greece, India, Mexico, Sweden and Tanzania);

suggests, that the Commission of the Churches on International Affairs should take into consideration the foregoing, as well as other de-

velopments in the sphere of disarmament at its consultation in October 1986;

charges the General Secretary to address to nuclear states with an appeal and to undertake other corresponding actions on the basis of the concern expressed by the Executive Committee, and the decisions of the consultation.

The statement on Nicaragua was also made.

The Executive Committee undertook steps to increase the Orthodox presence in the WCC apparatus, in particular, to appoint a representative of the Russian Orthodox Church to the staff.

It was also decided to recommend to conduct the following VII Assembly of the WCC in Canberra, Australia, in the second half of January or February, 1991.

From the Russian Orthodox Church the meeting of the Executive Committee was attended by its member the Archbishop Kirill of Smolensk and Vyazma.

Archbishop Kirill had contacts with the local Church leadership and representatives of the government of the country during his stay in Iceland.

## Session of the WCC Central Committee

The Central Committee of the World Council of Churches held its regular session at the Ecumenical Centre in Geneva on January 16-24, 1987.

The Russian Orthodox Church was represented at the session by members of the WCC Central Committee, including Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; Archbishop Kirill of Smolensk and Vyazma; Protopresbyter Prof. Dr. Vitaliy Borovoi, lecturer of the Moscow Theological Academy; Dr. A. S. Buvsky, Executive Secretary of the DECR; N. S. Bobrova, staff member of the DECR, and A. P. Karpenko, MTA student.

The session was also attended by the WCC Central Committee members: Archbishop Nerses Bazobolyan of the Armenian Apostolic Church; General Secretary of the All-Union Council of the Evangelical Christians-Baptists, A. M. Bychkov; Metropolitan David of Sukhumi and Abkhazia of the Georgian Orthodox Church, and the Rev. Kuno Pajula of the Estonian Evangelical Lutheran Church.

The session was a central one in between the 6th and 7th WCC assemblies.

It opened with an ecumenical service of worship at the Ecumenical Centre chapel.

Messages of greeting were received from the Churches of Geneva and Switzerland and also from representatives of the public and government authorities of the District of Geneva.

During the session the participants heard and discussed reports by the Moderator of the WCC Central Committee, Dr. H. J. Held, and the WCC General Secretary, Dr. E. Castro. The speakers noted the 40th anniversary of the Commission on Inter-Church Aid, Refugee and World Service, Commission of Churches on International Affairs, the sub-unit on Youth, the Ecumenical Institute in Bossey and the Ecumenical Church Fund, and also the 25th anniversary of WCC membership of the Russian Orthodox Church and a number of Local Orthodox Churches.

Heard and discussed also were reports on the work of the three WCC Programme Units on Faith and Witness, on Justice and Service and on Education and Renewal and the report of the general secretariat. Questions relating to current work were also discussed at the committee sessions of the three programme units and the general secretariat. Appropriate recommendations and decisions were adopted at plenary sessions which followed.

On the initiative of the Swiss Churches the special plenary sessions dealt with the problems of the Christian youth and communications in the WCC.

During the Central Committee session there were regional meetings, a meeting of representatives of the Local Orthodox and Ancient Oriental (non-Chalcedonian) Churches and also meetings of the women and youth delegates.

The main points on the agenda included: plan-

ning of the 7th WCC Assembly (Canberra, Australia, beginning of 1991), the World Conference on Mission and Evangelism (1989), and the development of the ecumenical process for justice, peace and the integrity of creation.

The participants adopted two final documents: "Statement on Nuclear Disarmament" and "Statement on South Africa".

In connection with the 25th anniversary of the entry into the WCC (New Delhi, 1961) of the Russian, Bulgarian, Romanian and Polish Orthodox Churches, there was a press conference on January 21. The Russian Orthodox Church was represented by Archbishop Kirill of Smolensk and Vyazma.

On January 22, there was a ceremony of the consecration of a new (fourth) wing of the Ecumenical Centre.

On January 20, there was a traditional dinner of members of the Church delegations from the USSR and the USA.

Every working day began with an ecumenical service of worship, and the session ended

with such a service at the Ecumenical Centre chapel. Besides, on Sunday, January 18, the participants attended services of worship in the Geneva parishes of various member-Churches. In the evening they took part in a big ecumenical service held within the framework of the Week of Prayer for Christian Unity in St. Peter's Cathedral, the main cathedral of the Reformed Church in Geneva.

On January 19, the Feast of the Epiphany, Bishop Jeremiah of Wroclaw and Szczecin (Polish Orthodox Church) celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin at the Geneva Representation of the Moscow Patriarchate. It was attended by Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Pankratiy of Stara Zagora (Bulgarian Orthodox Church), Archbishop Kirill of Smolensk and Vyazma, Bishop Sergiy of Solnechnogorsk, Representative of the Moscow Patriarchate to the World Council of Churches, and Protopresbyter Prof. Dr. Vitaliy Borovoi.

## Statement on Nuclear Disarmament

The Central Committee of the World Council of Churches again calls the attention of the Churches to some crucial aspects of disarmament and peace, at a time when there are new opportunities and fresh possibilities along with many developments which cause great anxiety. The Central Committee urges them to engage in earnest prayer that people of all nations commit themselves to building a world community of peace and justice.

1. We bear witness to God's peace given in the biblical vision of all peoples and nations dwelling together in community. It is this vision that guides us in seeking new opportunities for peace and gives us hope. The Sixth Assembly called us to be a family of Churches covenanting together to pursue justice, peace and the integrity of creation.

2. The WCC has affirmed on various occasions:

— its concern that the majority of the world's peoples and nations, though threatened, have no voice in the determination of policies;

— its distress that vast resources, both of wealth and scientific efforts, are being diverted from basic human needs to armaments;

— its opposition to the arms race which cruelly destroys millions of lives in conventional wars, repressive violence and massive poverty;

— its concern about the numerous ongoing wars and armed conflicts causing suffering and death to millions;

— its support to the struggle against militarism;

— its opposition to nuclear war and its rejection of nuclear deterrence;

— its concern that the survival of humankind is dependent on the security perceptions of the nuclear-weapon states.

3. Wars and armed conflicts using conventional weapons have up to now claimed the lives of many more people than have nuclear weapons. In addition, the increasing sophistication of conventional weapons almost blurs the distinction between non-nuclear and nuclear weapons. Therefore, ending conventional arms race is also vital.

In the field of nuclear disarmament some important developments have taken place in the recent past. There appears to be today a historic opportunity which, if utilized, can change the course of events. If this chance is lost there will be a new spurt in nuclear arms race and the beginning of an arms race in outer space.

At the meeting between President Reagan and General Secretary Gorbachev in Reykjavik there was substantial progress in the discussion on nuclear disarmament and the two nations came close to practical agreements on some important aspects. That meeting showed that nuclear disarmament is possible and that elimination of nuclear weapons is feasible.

The two leaders were close to agreements on strategic weapons and medium-range missiles. The urgency of negotiations on complete ban on nuclear tests was recognized. There was sharp disagreement on the Strategic Defense Initiative of the USA.

4. While recognizing the complete elimination of nuclear weapons and massive reduction in conventional arms as the goal, the WCC has repeatedly called for the following intermediate steps:

— a comprehensive test-ban treaty which will be the litmus test of the real willingness to pursue nuclear disarmament;

— cessation of production of all types of nuclear weapons and of production of fissionable material for weapon purposes;

— a comprehensive phased programme for progressive and balanced reduction of stockpiles of nuclear weapons and their means of delivery.

The issue of bringing an end to all nuclear tests has become most urgent and crucial today. The complete abolition of nuclear weapons testing would prevent both the qualitative and quantitative development which exacerbate the arms race. It is essential to prevent further proliferation. The USA and the USSR, being the two major nuclear powers, have a special responsibility to assist the process of nuclear disarmament by immediately halting their testing. The Soviet Union had a unilateral moratorium on testing for eighteen months, which was wi-

dely welcomed. The French government continues its testing in the Pacific blatantly ignoring the provisions of the Partial Test-Ban Treaty and defying international public opinion.

5. Unless nuclear tests are stopped immediately a new generation of nuclear weapons will be begun. This is a matter of concern to the whole international community. The initiative taken by the Six Nations (Argentina, Mexico, Greece, India, Sweden and Tanzania) representing the aspirations of the millions around the world is commendable. They have underlined the importance of multilateral discussions on all aspects of nuclear disarmament. These nations have made specific proposals for adequate verification of any moratorium on nuclear testing.

6. There are other signs of hope too. The organized efforts of many peace movements, Churches and of young people and women, the principled opposition of governments like New Zealand to nuclear weapons and the initiatives of inter-governmental bodies like the South Pacific Forum for Nuclear-Free-Zone Treaties are most encouraging.

7. On the eve of the meeting of the Central Committee of the WCC in January 1987, the USA and the USSR have resumed talks in Geneva on nuclear and space weapons. This provides an excellent opportunity to proceed towards practical and concrete steps for nuclear disarmament.

In welcoming the resumption of these talks, the Central Committee appeals to the two nations:

- to declare a moratorium on nuclear tests as a provisional measure that would enable negotiations towards a comprehensive test-ban treaty;

- to negotiate agreements on substantial reduction of strategic weapons and elimination of medium-range missiles, with a definite timetable;

- to take all necessary steps to prevent the development of space weapons and to strengthen the terms of the Anti-Ballistic Missiles Treaty.

8. The WCC specially appeals to the US government to respond positively to the initiatives of the USSR on moratorium on nuclear testing, to review its decision to exceed the SALT II ceiling.

lings and to reconsider its Strategic Defense Initiative.

The WCC also appeals to the USSR government to reinstate and continue the moratorium on nuclear testing.

9. The Central Committee renews the appeal to the French government:

- to stop forthwith nuclear weapon testing in Polynesia.

10. In view of the importance of disarmament in the non-nuclear field and the link between nuclear and conventional forces, the Central Committee urges that negotiations be held especially between the two military alliances, NATO and Warsaw Pact on conventional weapons and forces.

11. The Central Committee commends the initiatives of member Churches who have given special attention to these issues as urgent priorities in their efforts for peace. Several of them have already taken clear positions on these issues and launched educational and public opinion campaigns.

We urge the Churches in the context of the call to strengthen their commitment to justice, peace and the integrity of creation:

- to intensify their engagement in efforts for peace by specifically working for an end to nuclear testing as an immediate priority;

- to engage in bilateral and multilateral discussions among Churches with a view to promoting common understanding and developing common strategies;

- to join other forces of peace for public education and efforts to influence policies of governments and inter-governmental bodies;

- to support the Six-Nation Initiative and that of the South Pacific Forum.

It is recognized that there will be specific national issues of priority for individual Churches.

12. The Central Committee asks the General Secretary to share with member Churches information on the concerns in this statement, along with models of actions, studies, and theological reflections of Churches who have taken initiatives regarding the issues.

*January 23, 1987.  
Geneva*

## Statement on Southern Africa

1. The situation in Southern Africa and the front-line states is today characterized by a sharpening of conflict and an intensification of the struggle for liberation and justice. The mounting repression and violence in South Africa and Namibia, especially in the period following the declaration of a state of emergency on June 12, 1986, by the apartheid regime, have created further worldwide concern and attracted almost daily headlines in the media.

2. In South Africa, a virtual military takeover has taken place with the establishment of the State Security Council (SSC) as the highest decision-making body of the racist regime. The black townships have become totally militarized, occupied by soldiers and police. Severe media censorship has also been imposed. In Namibia similar cruel and inhuman treat-

ment of the populace remains the rule of the day. South Africa continues to flout international public opinion by its persistent refusal to help implement UN resolution 435 which provides for Namibian independence. In both countries increasing unemployment among non-Whites reflects a worsening economy and creates more pain and suffering.

3. The plight of children and youth in Southern Africa has caused international outrage. They have been arbitrarily detained, tortured with electric shocks and shot from the back. Former detainees are taken to "reorientation camps" where they are subjected to a programme of brain-washing. Half the children born in the Bantustans die of malnutrition and curable diseases before the age of five. Infant mortality for Black children in Namibia is 8 times that of White children. In both co-

untries millions of children are denied access to education, decent housing and basic health care in sharp contrast to their White counterparts who receive compulsory education and 10 times more the benefits of the government education expenditures.

4. The destabilization of the front-line states and the neighbouring countries continues unabated. South Africa, with the assistance of its surrogates, targets the infrastructure of these countries for destruction. It has caused an astronomical US \$10 billion damage to their economies. Destabilization, committed without regard for international law, not only creates political instability in the front-line states, but also weakens the latters' ability to provide vital services to the victims of the apartheid regime and the liberation movements.

5. In the wake of such atrocities, Christians and Churches both inside and outside Southern Africa have strengthened their resolve to hasten the fall of this evil system. They continue to work for a united, free and democratic South Africa and for Namibian independence by taking new and bold measures to bring apartheid to an end.

6. The Central Committee, meeting in Geneva, Switzerland, January 16-24, 1987, therefore,

7. reaffirms its conviction that apartheid stands condemned by the gospel of Jesus Christ and that justice and peace in Southern Africa depend on the eradication of this racist and evil system;

8. expresses again its support and admiration for the courageous life and witness of the Churches and leaders of the South African Council of Churches (SACC) and other Churches including the Roman Catholic Church, for their sacrificial efforts to be peacemakers and for serving as a national rallying point for combatting apartheid and for their ministry to the victims of oppression and their families;

9. condemns the declaration of a state of emergency of June 12, 1986, and the subsequent military take-over of the Black townships as another escalation of violence and oppression impeding a non-violent resolution to the conflict;

10. views the media censorship as a means of hiding from world public opinion the atrocities perpetrated by the regime's own agencies and security forces;

11. expresses grave concern at the mounting incidences of arrest and detention without charge, torture, extra-judicial executions and plundering of property, committed with impunity by soldiers, death squads and vigilantes, and at the disappearance of 40 to 50 thousand people from the Black townships since June 1985;

12. strongly denounces the increasing practice of targeting children and youth as victims of torture during detention, murder and brainwashing and the continued denial of their right to adequate food, shelter and education;

13. demands that the South African regime immediately lift the state of emergency and release in particular the 4,000 children and youth who are still held, all political prisoners and other detainees, and permit the return of exiles.

## Namibia

### The Central Committee

14. gives thanks to God for the prophetic witness and courageous stand of the Christian Council of Namibia (CCN), its member Churches and all the other Namibian Churches for human dignity, justice and liberation in Namibia.

15. condemns also the installation of the so-called transitional government in Namibia as a delaying tactic and another attempt to by-pass UN resolution 435 which it reaffirms as the only basis for peace and independence in Namibia and expresses its support for the South-West Africa People's Organization (SWAPO) as the authentic representative of the people of Namibia;

16. denounces the perpetuation of repressive violence waged in Namibia by the South African Defence Force and its surrogates, the destruction of Church property and the harassment, imprisonment, torture and killing of the clergy and the people of Namibia;

17. calls on the international community, in particular the United States Administration, to reject the linking of the UN plan for Namibian independence to an extraneous issue which has no bearing on the Namibian people's right to self-determination, and urges the US Churches to redouble their advocacy in this regard.

## Front-line States

### The Central Committee

18. deplores the ongoing destabilization of the front-line states and the neighbouring countries by South Africa and its surrogates, the wanton destruction of their infrastructure, and the imposition of counter-sanctions by South Africa on the region;

19. recognizes that the strengthening of the economy and the infrastructure of the front-line states, which have provided immense assistance to South African exiles, refugees and liberation movements, is now an integral part of the struggle to dismantle apartheid. It is therefore imperative that international institutions provide all the resources necessary to enable the front-line states to decrease their dependence on South Africa and to carry on their vital service to the liberation movements and the victims of apartheid oppression.

## Sanctions and International Campaigns

### The Central Committee, also,

20. supports the courageous call of the SACC and the CCN for economic sanctions against South Africa and urges all Churches and Christians to respond with all appropriate means and measures;

21. welcomes the intensification of efforts of the Churches outside Southern Africa many of which are moving from advocacy with their governments to taking concrete divestment, and disinvestment measures, of their own funds.

## Recommendations of the Churches

### The Central Committee

22. recommends to the Churches, as a matter of priority:

to uphold the work of the SACC and the CCN and their member Churches in prayer and thanksgiving for their continued witness to the Gospel of Jesus Christ;

to send messages of support and encouragement to the Churches in Southern Africa, the front-line states, the SACC and the CCN and to continue to monitor and respond to the situation as appropriate;

to send similar messages of support and encouragement to the leaders of the front-line states;

to provide material on the consequences of apartheid on children and youth for Sunday school classes and to encourage Sunday school children all over the world to send greetings to children and youth in South Africa and Namibia through the SACC and the CCN, and to hold special Sunday services dedicated to them;

to send letters of protest to President P. W. Botha and demand the release of the detained children and youth;

to study and implement the three additional criteria on banking relationships adopted by the WCC's Executive Committee at its meeting on January 13-15, 1987;

to continue to campaign for divestment and withdrawal and to support the SACC's call to make rescheduling of South African debt in April 1987 dependent on the resignation of the Botha government. It is also important to build on what the Churches are already doing by stepping up pressure on banks to make public their involvement in Southern Africa and to stop any new loans, credit or any other form of assistance for both the private and public sectors of South Africa and Namibia;

to encourage their governments to support the imposition of comprehensive and mandatory sanctions by the UN;

to urge their government to contribute to and increase support for the UN Trust Fund

for South Africa, the Africa Fund for the Front-line States of the Non-Aligned Movement and the Southern Africa Development Coordination Council;

to make contributions to and increase financial support for the WCC Special Fund, the liberation movements recognized by the UN and all the other institutions which are actively combating apartheid;

to enable increased assistance to Southern Africa refugees by initiating and/or augmenting support for programmes of Church and non-Church agencies, including the CICARWS refugee programme.

to take other appropriate measures and actions proposed in this Statement.

#### The Central Committee, further,

23. affirms with the Emergency Meeting on South Africa called by the WCC and the SACC in Harare in December 1985 that "there should be no further delay for the transformation in South Africa to a society of justice and human dignity" and that "apartheid has to be dismantled fully and completely";

24. reiterates that the vision of a united, free and democratic South Africa and an independent Namibia will triumph awakening and offering lasting hope even in the midst of death, immense hurt and suffering; and

25. commends the Christians and Churches of Southern Africa and the front-line states to the Lord Jesus Christ Who promises the coming of God's reign when "God shall wipe away all tears" (Rev. 7. 17) and "the leopard shall lie down with the kid" (Is. 11. 6), and in Whom is the ultimate assurance that goodness, justice and mercy will one day prevail over tyranny and oppression.

## Statement on Nicaragua

The sovereignty of the Nicaraguan nation is under threat. Its territorial integrity has been violated. The right of its people for self-determination has been challenged. Their efforts to shape their own destiny are being thwarted. Pain and suffering have been imposed on them. They are crying out for help to fulfil their aspirations for peace and justice.

The attempt of the US government to destabilize and overthrow the Nicaraguan government has become more direct and blatant by the decision of the Congress to approve US \$ 100 million in new funding to the contras. This decision has come soon after the US government's refusal to honour the ruling of the World Court which determined that the US support to rebel forces in Nicaragua constitutes a violation of international law. Large sections of the US public, including many Churches, have declared their strong opposition to their government's policy on Nicaragua.

The recent visit of the Commissioners of the Christian Medical Commission to Nicaragua and the meeting of the Commission on the Churches' Participation in Development held there, provided new opportunities for representatives of the WCC to listen to the people of Nicaragua and to learn about their achievements, especially in education and health care, and their problems. Both groups underlined the need for renewed support of the ecumenical

community to the Nicaraguan people at this time of profound crisis. They have reported on the devastating effects of the US economic sanctions and military intervention on Nicaragua.

In a letter to Churches and Christians in the USA, dated July 4, 1986, the Baptist Convention of Nicaragua said (about the Congress decision for additional support to the contras):

"This measure entails a financing of pain, of death, and of the destruction of our suffering people. Nevertheless, for us this approval is something more than a violation of International Law by the Reagan Administration: it is the advancement of the dominion of the darkness over the light, the imposition of death over life, and force over reason and justice. In spite of this advancement, we are encouraged by the Biblical promise that the darkness cannot prevail over light (Jn. 1. 5).

Because of the economic embargo against Nicaragua, the war imposed by the White House through the counter-revolution and the misinformation campaigns and pressures against this country, life is becoming almost impossible here: the food supply is alarmingly scarce, the most elemental medicines are lacking, transportation is precarious; raw materials, spare parts, job possibilities are more difficult each day. Daily we bury and weep over our dead while diseases, malnutri-

tion and desperation spread among our people."

#### The Executive Committee

reaffirms its solidarity with the people of Nicaragua in their efforts "to choose an order responsive to their own history and distinctive culture, independent and nonaligned, pluralistic and with an economy designed to benefit the poor" (Central Committee, August 1985);

#### calls upon member Churches

to encourage their governments to use their influence to bring an end to the economic and military intervention against Nicaragua, and to increase their assistance through trade and aid; to continue to uphold the Nicaraguan Churches in prayerful intercessions and to send

messages to the Nicaraguan Churches on the occasion of the National Worship Celebration for Peace and Justice in Nicaragua on October 31, 1986;

to increase their support to the Nicaraguan churches and related organizations; and

commends and upholds the significant witness of the Churches and Christians in the USA (in the spirit of the covenant made with Christians of Central America at the time of the Sixth Assembly), through pastoral and material support to the Churches in Nicaragua, the sanctuary movement and the challenge to their government's policy.

## SERMON

### preached during the prayer on the occasion of the session of the WCC Executive Committee

In his Epistle to the Galatians, St. Paul speaks of the purpose of God's Incarnation—that we might receive the adoption of sons (Gal. 4:5). This statement is not a metaphor. It expresses a reality, namely people's new relation to God, the fact that henceforth they can address the Creator not as themselves in bondage, but as free by virtue of the Holy Spirit, address Him crying *Abba, Father* (Gal. 4:6).

The Son of God was incarnated through the Virgin Mary, assuming the nature of man, becoming one of us, the Son of Man. In His Person, Divinity was united with humanity. In the Son and through the Son, humankind came to partake of Divine Life. St. Paul calls this partaking the adoption of sons. In his Epistle to the Romans, he says that we become sons to God through the action within us of the Holy Spirit, *for as many as are led by the Spirit of God, they are the sons of God* (Rom. 8:14).

Adoption is, therefore, a gift which God offers people through His Son in the Holy Spirit. Yet this gift is received and assimilated by people freely, it is not the spirit of bondage... but... the Spirit of adoption... (Rom. 8:15). This gift calls for readiness and endeavour on our part. In the Epistle to the Galatians, the Apostle points out: *For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ* (Gal. 3:26-27).

And so, according to St. Paul, the adoption by God, bestowed on humans through the Nativity of Jesus Christ, is effected by the Holy Spirit, on the strength of our faith, through Baptism and the feat of spiritual growth, which is unthinkable without putting on Christ (Gal. 3:27). The adoption of man by God is, therefore, both a Divine gift and a commandment. As a gift, it is brought to us by the Infant born in Bethlehem and is effected in life through the agency of the Holy Spirit; as a commandment, it requires of us faith and the feat of living in conformity with this faith.

The Holy Scripture speaks twice about the moral conditions of this adoption. These texts are well known: *But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall*

*be the children of the Highest* (Lk. 6:35). The other text: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5:9). Hence there are two specific conditions for the acquisition by believers of the gift of adoption—compassion and peacemaking. Both the one and the other are extraordinarily important in modern life, because both serve to cure the most dangerous and destructive disorders.

Compassion overcomes selfishness, indifference to other people's suffering, and cruelty; peacemaking prevents enmity, division, bloodshed, indeed the global destruction of life itself. We, Christians, not infrequently fall into the error of minimizing the universality of the moral commandments of the Gospel. Some of us emphasize their relevance to private life, others their relevance to the life of society. There are no boundaries on the Christian's way to God, no narrow confines within which the moral commandments of the Gospel may be fulfilled.

Compassion today is a challenge to that conception of life which forms a consumer attitude to people, society and nature. It is a challenge to the system of life that perpetuates social, economic and racial injustice. Compassion is a challenge to our selfishness, it is responsiveness to someone else's pain and suffering and the ability to make them one's own pain and suffering. Compassion is a challenge to our instincts, to the basic law of biological life, which presupposes the survival of the stronger. It is a sacrifice that helps us to comprehend the mystery of man as a bearer of God's image.

Man achieves his supreme goal, contrary to the logic of biological life not through acquisition, not through enrichment, not through consumption, but through sharing with others, through service and sacrifice. Compassion is the driving power of the process through which man truly becomes one of God's sons.

Chernobyl burst into the everyday life of our society not only as a challenge to its welfare, but also as a moral challenge that demanded an immediate response. To those who countered the first strike of nuclear energy gone out of control, this response involved the sacrifice of their lives; to many of those who

worked to eliminate the effects of the accident or who gave shelter to the refugees in their homes, it involved the sacrifice of their health, their comfort, their accustomed mode of life formed over many years. The words sacrifice, self-abnegation, compassion suddenly moved into the focus of attention, because they most fittingly expressed the motives and experience of the people who had prevented a disaster of still greater magnitude, those who had identified themselves with the victims and alleviated their lot. Chernobyl came as a lesson that reminded us of the enduring relevance of the Gospel commandment on compassion as it affects man and the quality of man's life.

Peacemaking is likewise man's response to God's gift of adoption—the moral condition of accepting this gift. There are no limits to peacemaking: peace in our hearts, peace in the families, peace in our parishes, peace among our workmates, peace in the Churches and countries, peace among nations. Peace presupposes integrity. Where integrity is missing, where people are divided, there arises a polarity that leads to the clash of interests, to struggle, to the infringement of peace.

This is why the Fathers of the Church regarded the moral integrity of the human personality, attained by exalting the spirit above the flesh, as a condition of internal peace. The priority of the spiritual principle ensures the truly harmonious development of the human personality, enabling man to overcome the sway of the instincts and act in accordance with the motivations of morality. At all times—today perhaps with greater strength than before—people have upheld their inner integrity in the face of numerous dangers arising from lack of understanding or oblivion of the moral norms of human life. Who infringes the peace and internal integrity of the personality, disrupts a basic element of human community.

The moral integrity of mankind is the col-

lective moral integrity of individuals and societies expressed in the devotion of the entire world community to the universal moral values and the observance of the fundamental norms of justice. This integrity in no way implies political uniformity, but it does presuppose peaceful coexistence, cooperation, dialogue for the sake of justice. This integrity is a condition of world peace.

Like compassion, peacemaking demands feats of courage and self-abnegation. It is a challenge to the complacency of our everyday life, and it calls for urgent action. The lesson of Chernobyl also consists in this: by showing us the dangers posed by uncontrolled nuclear energy, the accident at the atomic power plant helped us to visualize the calamitous consequences of its employment for military purposes.

The Lord was born in a cave in Bethlehem so that the sons and daughters of man might become the sons and daughters of God. But what does adoption by God mean to people? What does it give them? It means that they share in God's love, *for God is love* (1 Jn. 4.8). Adoption by God reveals to people the mystery of love as the supreme law of life, it reveals the meaning of life to them and bestows on them the strength for living in conformity with it. In other words, adoption by God transforms man's life and makes it similar to Divine life. This transformation begins here, in the conditions of earthly reality, and passes on to eternity.

*Beloved, now are we the sons of God, St. John the Divine tells us, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is* (1 Jn. 3.2).

January 14, 1987  
Geneva

Archbishop KIRILL  
of Smolensk and Vyazma

## An Ecumenical Service in Riga

On December 20, 1986, in Riga, an ecumenical thanksgiving service took place at the Evangelical Lutheran Church of St. John the Baptist on the occasion of the 60th birthday of Erik Mesters, Archbishop of the Evangelical Lutheran Church of Latvia.

The church, which is one of the oldest Christian Churches in Riga, was full of people by the beginning of the service. Representatives of all Christian Churches and confessions in Latvia attended. Participating in the ecumenical service were: from the Russian Orthodox Church—Metropolitan Leonid of Riga and Latvia, Archpriests Petr Smykovsky and Aleksandr Kudryashov; from the Roman Catholic Church—Monsignor Henrik Trops, Rector of the Riga Catholic Theological Seminary, and Monsignor Siegfried Naglis, Dean of the Riga St. James's Catholic Cathedral Church; from the Grebenschikovskaya Community of Old Believers in

Riga—the Chairman P. Tikhomirov, and I. Mirolyubov, the Spiritual Mentor; from the Evangelical Christians-Baptists in Latvia—Bishop Janis Tervets, and from the Seventh Day Adventists—the Chief Presbyter V. Ziglavs. Taking part in the service were also many pastors of the Evangelical Lutheran Church of Latvia. All those present received leaflets specially printed for the occasion setting forth the content of the service.

The service began after the ceremonial entrance of Archbishop Erik Mesters into the sanctuary. The Archbishopric's male choir sang, and the organ rang out grandly and beautifully beneath the ancient vaults of the church. The choir and the congregation took turns in singing. All Christians attending the service rose to sing the Lord's Prayer with profound feeling.

Involuntarily, one's heart filled with light

and happiness. If only Christians of all confessions and all people on Earth could always realize that they are brothers, that they are all children of one Heavenly Father, how different the world might be! And we need it so much today!

Then people who took the floor spoke about the life and activities of Archbishop Erik Mesters, about his zealous service of the Church, his responsiveness and consideration for people, about the trying years of the Great Patriotic War, in which he took part, about his tireless peacemaking and ecumenical activities. His fruitful spiritual, pastoral, and administrative activity in the parish of the Church of the Holy Trinity in Riga, which he headed until he was elevated to the dignity of Archbishop of the Evangelical Lutheran Church of Latvia were also noted. In his address, Archbishop Erik Mesters sincerely thanked all those who attended the service: the church delegations, pastors, parish representatives, and all believers. He called his flock to the tireless service of God, to prayer, concern for all God's Churches, as well as mutual love, peacemaking, and brotherhood amongst all Christians and all people on Earth. He expressed hope of further ecumenical cooperation among the Churches.

Archbishop Erik Mesters bestowed a blessing upon the whole flock, then the representatives of the Russian Orthodox and the Roman Catho-

lic Churches were invited to come up to the altar.

In conclusion, the congregation knelt to pray, offering thanks "to God for everything", and pleading the Lord to bless and support the future labours for the good of the Church of Archbishop Erik Mesters and of all pastors, and students of the Riga Evangelical Seminary; to bless "the country, our Motherland, the government, the entire people, all Churches and all Christians; to bless all the initiatives and strivings of the leaders of our government; to make the rulers of all states in the world to accept peace and mutual understanding so that the longed-for peace might reign on Earth!"

The Church delegations, pastors, parish representatives and believers offered Archbishop Erik Mesters heartfelt congratulations on the occasion of his birthday.

On the next day, the Consistory of the Evangelical Lutheran Church of Latvia gave a reception which was attended by the delegations who had taken part in the celebration, by members of the Consistory, and pastors; as well as representatives of the Council for Religious Affairs of the Latvian SSR, and A. Vejäns.

On the occasion of his sixtieth birthday Archbishop Erik Mesters was awarded a certificate of merit of the Council of Ministers of the Latvian SSR.

Archpriest ALEKSANDR KUDRYASHOV

## Visit to Theological Schools in the United States

On Wednesday, November 12, the delegation came to Howard University, an institution of higher education for American Blacks and other minorities. At the university's theological school the delegates attended a lecture by Elijah John, an Orthodox deacon from California and graduate of St. Vladimir's Seminary, on the theme "The History of Orthodoxy in Africa". The university has a school of religious studies where a discussion took place with students and faculty, mostly on the status of the Black population in the United States.

On the same day the delegation left for Atlanta, where, on November 13, they visited the Interdenominational Theological Centre. Its president, Dr. James Costen, has been in the Soviet Union several times. He familiarized the delegates with the operations of the centre he heads. Studying here are 370 Black and minority students, among them 60 women.

Continued: For the beginning see *JMP*, 1987, No. 5, p. 66.

The centre was founded by Protestant denominations in 1957. It houses a theological seminary, where the delegates attended a lecture on the Old Testament by Prof. Charles Copher. There followed a meeting with students and faculty and a discussion of the systems of theological education in the USSR and the United States. After a service of worship Archpriest Prof. Vladimir Sorokin told the assembly of the peacemaking activities of the Russian Orthodox Church.

In the afternoon the delegation visited Emory University's theological school, where they attended a lecture on the Old Testament read by Prof. John Hayes, author of a number of books on the history of Israel. A large number of people gathered in the University chapel and a lively discussion took place on Church life in the USSR and the USA, and on what American Christians are doing to overcome stereotype "image of the enemy".

On the way back to the hotel the delegates visited the Turin Shroud Museum, after which

they met with parishioners of the First Presbyterian Church of Atlanta and their minister, the Rev. Clinton Marsh. Many of them have been to the Soviet Union. Their questions touched a wide variety of issues, including the role of women in the Russian Orthodox Church. Detailed answers were given to all questions.

On November 14, the delegation visited the Presbyterian Church's Columbia Theological Seminary, and were welcomed by its rector, Dr. J. Davison Philips and students. A useful exchange of opinions on Church and social issues took place. The students, for example, were surprised to learn that education is free in the Soviet Union. Columbia Theological Seminary is one of the ten Presbyterian Church (USA) seminaries. It strives to meet the needs of the modern, secular society. Its graduates teach in colleges and universities and work in child day care centres, homes for the elderly and other institutions.

Later the members of the delegation paid a visit to the Jimmy Carter Library and Conference Centre in Atlanta and looked at the exhibits there. Attached to the centre is an institute for the study of international affairs affiliated with Emory University, where former president Jimmy Carter holds the rank of honorary professor.

On November 14, in the evening, the delegates attended a Black Pentecostal service of worship and were welcomed by the local preacher.

On November 15, the representatives of the Russian Orthodox theological schools visited the Martin Luther King Centre for Non-Violent Social Change and visited the grave of this world famous leader of the Black Christian movement for the elimination of racial discrimination. The centre was opened in 1982 in the street where the courageous fighter for the civil rights of the Blacks was born in 1929. Its goal is to study how to deal with violence using non-violent means. The delegation members held two discussions there with leaders and participants of the movement. We were interested primarily in the "Black theology of liberation" and its social impact on resolving the problem of racism. The members of the delegation also answered questions, among

them those relating to the status of various nationalities in the USSR.

Breaking up into groups on the following day, the teachers and students of the Moscow Patriarchate's theological schools attended Sunday services at a number of churches in Atlanta and its suburbs.

That evening the group flew to Chicago and proceeded to Evanston, to the Garrett-Evangelical Theological Seminary, where they were welcomed by the rector, Dr. Neal Fisher. They broke up into three groups the same evening for meetings with their hosts.

On November 17, after touring Chicago's Museum of Science and Industry, the members of the delegation proceeded to the McCormick Theological Seminary of the Presbyterian Church, where they attended a eucharistic service. It was followed by a round table discussion, in the course of which questions were put to the guests about preparations underway for the Russian Orthodox Church's celebrations of the Millennium of the Baptism of Russ and what American Christians might be expected to do in connection with this event.

Another meeting was held on November 18 with the faculty and students of the Garrett-Evangelical Theological Seminary. Archimandrite Iannuariy delivered a lecture on Orthodox ethics, and then small groups were formed for discussion on the topic. Afterwards there was a service of worship, during which Archpriest Viktor Petlyuchenko delivered a sermon. In the course of the dialogue which followed Archpriest Prof. Vladimir Sorokin delivered a lecture on theological education in the Russian Orthodox Church. Subsequent discussion touched on such issues as the ordination of women and the ecumenical activities of the Russian Orthodox Church.

In the evening of the same day the delegation members were invited to a gathering at the Episcopal Seabury-Western Theological Seminary in Evanston. After a service of worship there was a lively discussion and a slide show on the life and activities of the Russian Orthodox Church.

*Hegumen MAKARIY, MTS teacher*

*(To be concluded)*

## Visit to Poland

The delegation of the Russian Orthodox Church stayed in Poland from December 12 to 16, 1986, on the occasion of the 60th birthday and the 20th anniversary of episcopal consecration of Bishop Dr. Tadeusz Majewski,

Head of the Polish Catholic Church in Poland. The delegation included: Archimandrite Feofan (now Bishop of Kashira), Deputy Head of the Department of External Church Relations, and A. I. Dolganov, referent at the DECR.



**Archimandrite Feofan [now Bishop of Kashira] handing a Patriarchal award — the Order of St. Sergiy, 1st Class — to Bishop Dr. Tadeusz Majewski, Primate of the Polish Catholic Church in Poland. On the photo (centre): Dr. Zdzislaw Pawlik, General Secretary of the Polish Ecumenical Council**

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, Archimandrite Feofan cordially congratulated Bishop Tadeusz Majewski and presented him with a high award—the Order of St. Sergiy of Radonezh, 1st Class, with which the Russian Orthodox Church decorated him in recognition of his services in the sphere of ecumenical and peacemaking activity.

At the invitation of Bishop Savva of Bialystok and Gdansk the Russian guests visited Bialystok, where Archimandrite Feofan assisted Vladyka Savva during the Sunday Divine Liturgy.

During their stay in the Polish People's Republic, the delegation of the Russian Or-

thodox Church was received by Kazimierz Mrawski, Member of the State Council of the Polish People's Republic, and met Titular Bishop Jerzy Dabrowski of Tamascani, Vicar of the Primate of the Roman Catholic Church in Poland.

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, sent a telegram to Bishop Dr. Tadeusz Majewski. He cordially congratulated the jubilarian and expressed confidence that fruitful cooperation between our two Churches would successfully develop for the good of Christian unity and strengthening peace on Earth.

## Veneration of St. Nicholas in Russia

(For the 900th anniversary of the translation of his relics to Bari)

### THE LIFE

The *Life of St. Nicholas* in the 18th-century Russian *Mineii-Chetii* concludes with an account of the saint's death and burial in the city of Myra. It makes no mention of his relics having been moved to Bari or of the miracles he performed in the Russian land.\*

The *Life* contains no indication of the time of St. Nicholas' birth, but our ecclesiastical literature, on the basis of other sources, establishes the date at "circa 280 A.D., during the reign of Emperor Valerian".<sup>4</sup> According to the *Life*, the would-be Saint was born in the city of Patary in Lycia "of honest, noble, Orthodox and rich parents" — Theophanes and Nonna, who stood out for their kindness and their generosity towards the poor. The *Life* reports the extraordinary otherworldly state of Nicholas' soul even in early childhood, how as a youth he came to love Holy Scripture and, while studying it, shunned vain friends and empty conversation, and preserved perfect chastity. Constantly gazing upon God with his spiritual eyes, he particularly liked to visit the temple of God and practice at "God-inspired prayer", with the result that he turned out "completely spiritual", burning in spirit and serving God. And in him there were absolutely no "tempers of youth, but the habits of an elderly man", because of which he was "wondrous and upright in everything".

Nicholas' uncle was the bishop of Patary at that time, and his name was also Nicholas (the *Life* clarifies that in Greek this name means "he who

conquers people" with his love). Nicholas was so named in honour of his uncle. Seeing the exceptionally high level of the youth's spiritual life, and his wisdom and scholarliness, Bishop Nicholas began persuading Theophanes and Nonna to dedicate their son to the service of God. The parents joyfully agreed. The uncle guided his nephew gradually through all the ecclesiastical ranks, and after ordaining him presbyter became suffused with the Holy Spirit, and prophesied that he would be a great and glorious pastor.

The *Life* says that after having received a rich inheritance following his parents' death, Presbyter Nicholas began distributing it among the poor. A detailed description is given of three small bundles of gold which Nicholas secretly gave to some impoverished man so that the latter could marry off his daughters in a worthy manner, for, led to desperation by his poverty, the man wanted to give them over to an immoral life. The unfortunate family was saved from spiritual ruin and shame. The *Life* notes that this story was but one of many, in which the saint displayed extraordinary mercy towards the poor, and that it is impossible to enumerate how many hungry he gave nourishment, how many naked he clothed, how many debtors he saved from moneylenders.

Then follows a narration about how Presbyter Nicholas left for the Holy Land, for Jerusalem, to venerate at the places of the earthly life and sufferings of the Saviour, how en route he quelled a storm at sea with prayer and resurrected a sailor who had fallen from the mast, how he healed the possessed with devils in Alexandria and comforted the sorrowful, and how he achieved the goal of his journey and prayed in the Church of the Holy Sepulchre. Here Nicholas decided to go off into the desert, but the Divine

Continued. For the beginning see *JMP*, 1987, No. 5.

\* The beginning of the *Life* contains a note "Taken from Metaphrastes, et al." Simeon Metaphrastes (10th century) was known for his narrations of the *Lives* of martyrs and saints, based on ancient sources, many of which have not survived.

voice ordered him to return to his homeland. Obeying the will of God, he returned to Lycia and settled in a monastery called Zion, which had been founded by his bishop-uncle. Nicholas spent time in Divine reflection and prayerful silence and meditation, setting a good example to the fraternity. He intended to remain at the cloister for the rest of his life; however God disposed otherwise.

Once while at prayer the saint heard the voice of God: "Nicholas! Thou must effect a labour of service to the people if thou wishest to be crowned by Me.... The pasture in which thou must grow the fruit expected by Me is not here; return to the people, and may My name be glorified in thee." Breaking his isolation and silence, Presbyter Nicholas went into the world; he settled in the city of Myra, where no one knew him, and began living like a beggar there, without a roof over his head, subsisting on alms and attending all church services. Here he was granted a new vision — the Saviour appeared before him in Divine glory and handed him the Gospel ornamented with gold and pearls, while the Most Holy Mother of God laid a hierachal omophorion on his shoulders. The archbishop of the city of Myra died several days later, and, in accordance with Divine will, the Hierarchical Council of the metropolitanate and the people elected St. Nicholas to the episcopal see. Thus began a new period in his life that was marked by indomitable archpastoral labours for the benefit of the Church.

Devoid of all vanity and haughtiness, St. Nicholas was a true father for people. He heard out all who came to him, defended the unjustly oppressed, punished offenders, fed the hungry and clothed the poor. At that time persecutions were launched against the Church by emperors Diocletian and Maximian. For his courageous preaching of the Christian faith and fearless exposure of pagan delusions St. Nicholas was put in prison together with other Christians. Everyone was threatened with death if not for the conversion to Christianity of Emperor Constantine the Great, who stopped the persecution of the Church. Upon his return to Myra St. Nicholas destroyed the idol temples there.

Further on, the *Life* deals with the participation of St. Nicholas in the First Ecumenical Council and, referring to Monk Ioannis of Studios, narrates the well-known story of how the saint, burning, "like Elijah", with Divine zeal, struck the heretic Arius in the cheek, for which the fathers of the Council immediately divested him of the archpastoral dignity. However, one of the Council fathers had the vision in which Christ handed St. Nicholas the Gospel, and the Mother of God — the omophorion, and they realized that the bold act of the archbishop of Myra in Lycia was pleasing unto God. The ardent defender of the true faith was reinstated in his archpastoral dignity. Upon his return from the Council, St. Nicholas resolutely uprooted the tares of Arian heresy among his flock acting through the word, but resorting to excommunication from the Church in special cases; he was thus able to preserve the faithful of the Myra Diocese in the purity of correct profession of Divine truth.

When severe famine struck his diocese, he appeared in a dream to one Italian merchant who, having loaded his ship with grain, wanted to sail to another country. The saint gave him three gold coins as a token and ordered him to leave for Myra. When he awoke, the merchant saw the gold in his hand, became horrified, and precipitately carried out everything he had been ordered to. After arriving in Myra and successfully selling the grain, the merchant did not conceal from the inhabitants the reason for his having sailed there. And people praised God and "the great hierarch Nicholas, their wondrous nourisher".

Here we encounter one of the vivid features of Archbishop Nicholas' sanctity: even in his earthly life he appeared to many people in visions which is typical of saints who have already gone to Heaven.

Once some seafarers left Egypt for Lycia and were caught in a severe storm at sea, which threatened to destroy the vessel and the people on it. The voyagers, who had never seen St. Nicholas but had heard about him, fervently beseeched his aid. The saint immediately appeared before them and said: "Ye have summoned me, and I have come; so do not be afraid!" and

took the helm. The storm abated and the boat reached Myra safely. The seafarers found their benefactor in church and fell on their knees before him in gratitude. It turned out that St. Nicholas had responded to the prayer of, and saved from destruction, people who were far from righteous. Possessing the gift of sagacity, he saw in the seamen he had rescued a sort of "filth of adultery" and told them: "O children, think and reform your hearts and thoughts so as to be pleasing unto God. For if we are able to conceal ourselves from others in such a way that we are taken for good people, nothing can be concealed from God. Therefore, try with all zeal to preserve sanctity of the soul and purity of the body. *Ye are the temple of God*, as the Divine Apostle Paul says: *If any man defile the temple of God, him shall God destroy* (1 Cor. 3. 16-17)." Thus did the saint protect from spiritual ruin the souls of the seafarers he had rescued from bodily destruction.

Still more remarkable was the incident with Nepotianus, Ursus and Erpilionus—three military commanders whom Constantine the Great had sent to put down a rebellion in Phrygia, one of the central regions of Asia Minor bordering on Lycia. Their ships had been blown off course by the wind towards the coastline not far from Myra. The troops, which had disembarked on the shore, were oppressing and pillaging the local population.

St. Nicholas arrived and entreated the commanders to put an end to the atrocities. At that time news had come from Myra that the city's ruler, having received a bribe, had knowingly condemned three people to death for a crime they had not committed. The saint immediately hurried to the site of the execution; he was followed by Nepotianus, Ursus and Erpilionus, who wanted to see what would happen. At the moment the sword was raised over the heads of the condemned, St. Nicholas, "mixing fury with humility", boldly made his way through the crowd, wrenched the sword from the executioner's hands and cast it down onto the ground, untied the three prisoners and freed them. No one dared to stop him, for the word of the saint had power, and his actions—Divine force, and he was "great before God

and all people". Having witnessed what had happened, the city ruler (hegemon) began asking St. Nicholas' forgiveness, but the shepherd of God did not even allow him unto himself, threatening to inform the emperor of his improper administration and consign him to eternal torture. It was only the sincere tearful repentance of the hegemon that mollified the saint's righteous anger, and he forgave him. The people rejoiced, expressing their gratitude to their archpastor.

Having successfully executed their mission, Nepotianus, Ursus and Erpilionus returned to the capital and were met with honours; however, they were later slandered by envious persons, accused of plotting against the emperor and incarcerated in a dungeon. Believing the libel, Constantine did not even wish to see them, interrogate them or otherwise investigate the case. It was impressed upon him that the prisoners were maintaining contact with the plotters and therefore should be executed immediately so as to avert disturbances and a rebellion. The dungeon guard informed the unfortunates that they were to be executed the next morning. The innocent Nepotianus, Ursus and Erpilionus turned to God in prayer. Nepotianus recalled how St. Nicholas had saved three wrongly condemned men, and urged his friends to pray to him as follows: "Nicholas who once saved three men from an unrighteous death, gaze upon us, too." That night St. Nicholas appeared before Constantine in a dream and ordered him to release the innocent men immediately; he told him how they had been slandered, and threatened: "If thou dost not obey me and release them, I will unleash a war against thee, like in Phrygia, and thou shalt die a vile death." "Who art thou, that thou so threatenest me and my power?" Constantine queried. "Nicholas is my name, I am the archpastor of the metropolitanate of Myra," he replied. The emperor awoke in fright, reflecting on what all this meant. His advisor Eulavious, who had had a similar vision, appeared before him. They had the prisoners summoned and, after questioning, were convinced of their complete innocence. Admittedly, Constantine had suspected some wizardry on their part; however, having

seen for himself that they did not know magic, he began speaking kindly to them. Nepotianus, Ursus and Eriplionus related how they had met St. Nicholas and witnessed how he had saved three wrongly convicted men from death. The emperor let them go in peace, saying: "It is not I that give you life, but Nicholas, the great servant of the Lord whom you entreated for aid! Go to him and offer thanks unto him. And tell him from me: 'I have carried out thy will; therefore, ye who art pleasing unto Christ, do not be angry with me.'" Constantine also donated a Gospel in a gold frame, a gold censer and two lamps to the church of Myra. The *Life* notes on this score: "Such are the deeds of God, which glorify His saint. Therefore, his fame spread everywhere as if on wings; it passed through the abyss and was carried about the universe, so that there was no place left where people had not heard of the great and wondrous miracles of the great hierarch Nicholas that were being performed through the grace bestowed upon him by the Almighty God."

In the *Life*, particular attention is called to the fact that the saint "had the manner of a loving father, and an appearance like that of an angel of God, shining with Divine grace, and some bright ray of light emanated from his face as that from the face of Moses". This is followed by an account of the holy demise of St. Nicholas, who entered into blissful Eternal Life with joy and psalm-singing, accompanied by the Angels and met by the saints; of the solemn interment of his body in Myra and of how his relics began to give off an "aromatic and curative" myrrh, because of which people from all corners of the earth flocked to his tomb to have both bodily and spiritual ills cured. This chrism also exorcised evil spirits, which the saint, both during his earthly life "and after his demise, fought and vanquished, and is now vanquishing". This mention of the congruity between the victorious nature of the deeds of St. Nicholas and his name is encountered a number of times in the *Life*.

The exact time of the death of the great miracle worker is not known—according to some sources, it took place in 341, according to others—in 343,

and still others—between 345 and 352, and some put the date at 351<sup>5</sup>; however, the *Life* indubitably points to the fact that St. Nicholas was buried in the cathedral church of the city of Myra on December 6. It is on this day that he is commemorated; it is the "winter St. Nicholas", as the feast is called among the Russian people.

Thus, to generalize very broadly what we know from the *Life* of St. Nicholas we must make mention of the exceptional, extraordinary, unparalleled abundance of Divine grace in him. There is so much of it that to this day it does not cease to pour forth even from the saint's earthly remains in the form of aromatic myrrh, which suffuses indeed the entire world with its wondrous spiritual fragrance! As far as we know, no other saint (and there are a good many "Myrrh-exuding" saints) has such a lengthy and abundant secretion of myrrh. The *Life* particularly underscores the providential coincidence between the name of the city of Myra with the word myrrh (fragrant liquid).\*

#### LITURGICAL TEXTS

Further on we shall see how magnificently and variegatedly these coincidences are interwoven and interpreted in the spiritual sense in Church hymns. It will also be recalled that the name Nicholas (conqueror of the people) is assessed in the *Life* as the one that most exactly mirrors the vivid specifics of the personality and spiritual deeds of the saint. He conquered people, winning their hearts over to Christ, by the power of his faith, his love, preaching, good deeds and the example of his life, in which he vanquished the enemies of salvation and all their intrigues; he conquered paganism and Arianism, completely uprooting them in his diocese, and he conquered the strong of the world with the word of truth, strict bans and an example of bold intercession for the innocent. The saint attained particular renown for helping those in distress at sea and on the waves of the sea of life "surging high with the tempest of

\* In Church Slavonic and Russian the coincidence broadens: the words *mir* (tranquillity, quiet, peace) and *mir* (the universe, human society) sound identical to the words "myrrh" and "Myra".

temptations", those oppressed by extreme poverty, those wrongly condemned, and those in the ruinous abyss of sin.

The *Life* emphasizes the fact that from birth the saint was a special chosen one of God's, a repository of all Christian virtues, and it is impossible to single out any one that shone more than others in his life—all of them were perfect. Lastly, the *Life* definitely compares him to Elijah and Moses. The comparisons may be cursory, but let us examine them more closely. Did not St. Nicholas indeed become for the New-Testament "new Israel"—the Christian Church—what Moses and Elijah were for the Old-Testament "ancient Israel"? After all, he attained in his heart "the table... of many virtues written by the immortal and all-pure hand of Christ God" (service on December 6, canon on Matins, canticle 3); Man of God, the faithful servant and attendant of the Lord; man of desires, the chosen vessel; pillar and foundation of the Church (*ibid.*, apostichon). Church consciousness as if searches for comparisons and praises for the personal labours of St. Nicholas. "Thy glorious life glorifies you everywhere with your Divine miracles" (Octoechos, tone 4, canticle 4); "Thou became the new Abraham, O Nicholas" (service on December 6, canon on Matins, canticle 6). Like Abraham, the saint sacrificed to God what was most valuable—his own soul and his entire life; therefore, he became "of one name with victory over enemies" for the sake of all "faithful people" suffering various misfortunes, vanquishing these hardships and enemies of salvation with his "swift-to-come (to God) prayers" (service on December 6, *ibid.*).

This idea—of St. Nicholas as the conqueror of visible and invisible inimical forces that shook the Church and her individual members—is repeatedly encountered in all liturgical texts.

Comparisons with Elijah and Moses presuppose the ground of the Church of the New Testament.

Every Thursday a statutory service is conducted commemorating the Apostles and St. Nicholas together, indissolubly. The Octoechos hymns are sung as follows: first to the Apostles and then to St. Nicholas. The authors of

the Octoechos canons are the Studios monks Theophanes the Confessor and Joseph the Hymnographer. Combining the commemoration of the Apostles and St. Nicholas is not their invention; they drew on the established spiritual-liturgical tradition of the Church, and the Church fully accepted the hymnography of the two monks of the Monastery of Studios, preserving it forever. As a result, by the very structure of the "tone" service of each Thursday, St. Nicholas in a way joins the Apostles, becoming similar to them and their equal. The hymns of the Octoechos dedicated to the Apostles and St. Nicholas form an amazing context at times. For example, the hypakoe to the Apostles after the 3rd kathisma, tone 2, and the following hypakoe to St. Nicholas almost coincide in meaning, their main content being identical—illumination of all under the sun (i. e., the earth, the oikoumene), but with one very important difference, namely that the apostles deliver mankind from the darkness of ignorance, while St. Nicholas delivers it from the darkness of sorrows and the onslaught of misfortunes. He does this with the rays of miracles, while the Apostles illuminated through preaching.

St. Nicholas is one "likened unto the holy Apostles", because "words of his miracles" travelled "throughout the universe" just as the words of the Apostles went around it. Indeed, both in liturgical texts and in the life of the Church St. Nicholas is constantly glorified for his extraordinary miracle working.

In the conciliar consciousness of the Church St. Nicholas is above all a great miracle worker.

O wise Nicholas, thou dost shine on Earth with the rays of wonders. Thou dost move every tongue to glorify and praise Him who did honour thee on Earth (service on December 6, 2nd hypakoe after the first kathisma on Matins).

"Today father, thy miracles are promulgated by the [whole of the] world, the great metropolitanate and the diocese of Lycia, and the entire homeland of your wonder working, which you have rid of disease and sorrow (*ibid.*, troparion of canticle 5 of the canon on Matins).

"Thou, Nicholas, worked miracles strange and formidable, throughout the world and for those in distress at sea" (*ibid.*, troparion of canticle 6).

"The Lord hath honoured thee greatly with wonders" (*ibid.*, 2nd exapostilarion after canticle 9).

"Thou rose to the summit of most radiant life and [therefore!] art renowned in the universe, thou, O God-bearing Nicholas, illumining those in darkness with thy various miracles (Octoechos, tone 6, troparion of canticle 8).

"O Chosen miracle worker and one exceptionally pleasing unto Christ, exude to the whole world the myrrh of invaluable mercy, and the inexhaustible sea of miracles," the akathistos extols St. Nicholas (kontakion 1), and then each of the 12 oikoi concludes with the refrain; "Rejoice, O Nicholas, the great miracle worker".

The authors of the hymns could not but wonder whence such a rich source of miracles in St. Nicholas. The grace of miracle working is the result of the summit of spiritual life which he attained by vanquishing the flesh and the devil and by becoming a model of virtue. A number of hymns contain this idea. "For thou, O Holy Father Nicholas, executor of all Divine commandments, help us... on Earth observe the laws of salvation (Octoechos, tone 1, canticle 4). "Having attained the heart more radiant than the sun, O father, illumine the whole of me" (*ibid.*, tone 2, canticle 6). "Thy life hath passed most holy, thou livest with the saints, O Father Nicholas, sending sanctity and enlightenment to those who piously please thee" (*ibid.*, tone 3, canticle 7). "Like a candle of lofty virtues established on the candlestick thou illuminest the hearts of the faithful" (*ibid.*, tone 4, canticle 1). "As a Divine Hierarch, thou kept all the commandments of Christ; thou were a Divine keeper of the faithful" (*ibid.*, tone 5, canticle 9). The akathistos leads us to an understanding of the main thing in the spiritual life of St. Nicholas: "Thou glorified the Most Holy Trinity more than others, O most blessed Nicholas, with thy mind, word and deed: to many thou hast explained through much tribulation Orthodox instruction [Church doctrines], teaching us with faith, hope and charity

to glorify the One God in the Trinity Alleluia" (kontakion 11). If we now recall the report in the *Life* about how the infant Nicholas stood in the baptismal font three hours after he was born "thus paying homage to the Holy Trinity", if we recall how he is called the "illumination of Trisolar light" in hymns, the profound link between St. Nicholas and God Glorified in the Trinity will open up before our spiritual gaze! It turns out that St. Nicholas is a special seer of mysteries and of the Triune Unity of the Godhead. He zealously defended the true teaching on the Holy Trinity, exposing all he did Arian heresy. Of particular significance is the fact that St. Sergius of Radonezh, Miracle Worker of All Russia, the great Russian meditator and confessor of the Most Holy Trinity, kept icons of the Mother of God and of St. Nicholas in the prayer corner of his monastic cell. The latter icon has survived.

Thus, on the one hand, St. Nicholas' ascent to the summits of spiritual life through difficult spiritual labour leads him to ineffable unity with the Trinity and contemplation of the "Trisolar light" of the Godhead. On the other, there is something greater here—a special Divine choice. *God giveth not the Spirit by measure unto St. Nicholas, but patently above all measure of human asceticism.* The mystery of St. Nicholas being chosen by God will always remain a mystery. The human consciousness can only state the incontrovertible fact that he is a special God's chosen one. This choice is bound up with the efforts of the personal free will of a man whom God shows in "the image of an Angel", albeit "in the nature of an earthly being", because He divines the fertile kindness of his soul, as is mentioned in the akathistos. Hence St. Nicholas is "cleansed from his mother's womb... even fully sanctified", already "having astonished his parents with his birth" and "having manifested his spiritual strength immediately after birth" (akathistos, oikos 1). The exceptional grace and power of St. Nicholas' miracles are not only his personal feat. It is a special gift of God to His chosen one.

This is why the liturgical texts speak of the grace and majesty of

St. Nicholas as an extraordinary gift of God. The Divine grace of the Spirit hath anointed thee with the Divine myrrh (service on December 6, sticheron on the *Lord, I have cried* at Small Vespers). "Christ God hath set you forth the rule of faith and an ensample of meekness to thy flock, O St. Nicholas" (*ibid.*, sticheron 1 at the lity). Rejoice, O pure mind, O undefiled dwelling-place of the Trinity and pillar of the Church, steadfastness of the faithful (*ibid.*, second apostichon). "O wise father, having received from the Lord the source of miracles, thou impart thy honey-flowing waters to all the faithful, O blessed one" (*ibid.*, 2nd hypakoe after the 2nd kathisma).

"Having been illumined with inaccessible light, O father, thou enlighten the souls of those abiding in sorrow" (*ibid.*, troparion of canticle 8). "Enlightened with the candles of grace, O wise-in-God, thou werest the lamp of piety" (*ibid.*, troparion of canticle 9). The sequence of events is as follows: first he was enlightened with Divine grace, then (therefore) he himself became a lamp. "For the Church of Myra hath accepted thee, wondering as a Divine repository (*ibid.*, 2nd sticheron on the Lauds). "[Thou] Hast strengthened thyself, buttressed with Triune power" (Octoechos, tone 8, canticle 7). "What man shall be able to explain your holy powers? (akathistos, oikos 3). "We, knowing the grace given to thee by God... come to thy wondrous intercession; for thy glorious deeds are as innumerable and incalculable as the sands of the sea and the stars in the heavens; let us cry to God: Alleluia" (akathistos, kontakion 12).

is in no way inferior to the festivities of December 6.

In our day and age absolutely no one is taken aback by the circumstance that the relics of St. Nicholas, which were brought from the East to the West, now abide in the bosom of the Western, Roman Catholic, Church and continue to exude curative and grace-giving myrrh. All the Russian faithful perceive this as Divine provision, Divine Providence, as an event of importance for the entire world, as a joy in which we all rejoice together. There was a time, however, when the question of the translation of the relics of St. Nicholas to Italy, to the city of Bari, intrigued Russian theology and prompted a search for explanations why Divine will disposed precisely that way and no other.

We have "The Tale" of the translation of the relics, featured in our *Minei-Chetii* and Prologues, and the "Service for May 9" in the Liturgical Menaia. Both sources are basically of ancient origin, dating back to the late 11th century. The feast of the translation of the relics of St. Nicholas in 1087<sup>6</sup> was instituted three years after a new church named after him had been built in Bari, i. e., around 1090. "The Tale" provides a general description of these events, and is also supplemented with an extensive afterward by 18th-century Russian publishers, which offers a more detailed historical and theological interpretation of the matter. In the service for May 9, the first canon on Matins is clearly an 18th-century Russian composition. It mentions Russia and uses the word "emperor", which in combination is definitely a reference to the 18th century, and also contains an interpretation of why the relics of St. Nicholas were taken to the West. However, the second canon, which is of a more ancient, perhaps Byzantine, origin in terms of style and content, does not deal with this at all; there is not a word about Russia. The canon consists of general phrases, the only specific event being that of the translation of the relics; "with reverential men thou, O Blessed Nicholas, hast crossed a maritime expanse and come to the city of Bari" (service for May 9, 2nd troparion of canticle 5).

The akathistos to St. Nicholas ma-

#### SPRING FEAST OF ST. NICHOLAS

The more than thousand-year experience of the prayerful communion of Russian Orthodox people with St. Nicholas is reflected in the fact that his feast days [December 6(19), and May 9 (22)]—the translation of his relics to Bari, are celebrated with the same solemnity and with as great numbers of people attending as are the greatest Church feasts.

The feast day of the Translation of the Relics from Myra in Lycia to Bari

kes no direct mention of his relics having been translated to Bari and resolves no "questions" in connection with this. It fully mirrors the general attitude of the Russian people to the fact of the incessant exuding of myrrh from the relics of St. Nicholas: "Seeing the flow of thy myrrh, O Wise-in-God, we are illumined in spirit and body, comprehending thou O Nicholas, exuding thy wondrous life-giving myrrh, for with miracles, as with the waters, pouring out through Divine grace thou givest nourishment to those who cry to God in faith: Alleluia" (kontakion 2). The present tense is used throughout, the reference being the odoriferousness of the saint's relics in Bari.

"The Tale" begins with a statement of the approximate time the relics were translated: "During the reign of the Orthodox Greek emperor Alexios (I, Comnenos, 1081-1118), Patriarch Nikolaos of Byzantium (III, Grammatikos, 1084-1111), Vsevolod Yaroslavich (1078-1093), Grand Duke of Kiev, ruling in Russia." This indication is rather precise and interesting in that it mentions only the "eastern" emperor and Patriarch, and also the Russian prince. Further on it narrates how "for the sake of our sins" the "Hagars"—"Ishmaels" lay waste through God's connivance many regions of Byzantium, including Lycia with the city of Myra. Hence the explanation why the relics of St. Nicholas had to be translated "by the will of God" to the "people's city called Bari" so that the relics of the great saint "would not be without veneration and hidden... and also so that the West might not be deprived of the Divine graces effected through the intercession of that great hierarch". This is followed by an account of how St. Nicholas appeared in a dream to a presbyter of the city of Bari and ordered him to tell the city residents to bring his relics from Myra in Lycia to Bari; of how the people joyously set about this task (for they had long venerated the saint), embarked upon the sea voyage, having fo-re stalled and outsmarted the Venetian merchants who had the same intention; how they opened in Myra the sepulchre of the saint, which was filled with grace-giving myrrh, gathered it in vessels, and how priests carried

the holy remains of the saint onto the ship and left for Bari, where they arrived safely on Sunday evening, May 9. Further on mention is made of the miracles that happened during the first days the relics were in Bari, of the building of a new stone church named after St. Nicholas and the translation there three years later on the same day, May 9, of his relics from the Church of St. John the Baptist where they had been kept. The people of Bari had gathered for the festivities "archbishops and bishops with their clerics from outlying cities and countries". It was then that it was decreed to celebrate Churchwide the feast of St. Nicholas on this day, a second time in the year.

The Russian text of "The Tale" adds that "this feast was customarily celebrated not only in the Western city but also in our Russian cities and countries from that time... out of love for the miracle working saint, for Russia then newly converted, had already witnessed many of the miracles of St. Nicholas".

Thus, the translation of the saint's relics from Asia Minor to Italy took place in 1087, and in 1090 was recognized as a feast by the entire Eastern Church, including the Russians despite the fact that in 1054 a final break (great schism) had taken place between the Western (Roman) and Eastern (Constantinople) Churches, the tragic consequences of which made themselves felt already then and later in the centuries to come.

Historically, the explanation is rather simple. In the 11th century several regions of Southern Italy, including the city of Bari, were still possessions of Byzantium and ecclesiastically under the jurisdiction of the Patriarch of Constantinople. This was the Eastern Church, which is indicated in the lengthy afterward to "The Tale" in the Menaia and Prologues. Admittedly, in the latter half of the century the Normans began seizing these South Italian territories of Byzantium one after the other. In 1071 "Robert Guiscard, the leader of the Normans occupied Bari, the last Byzantine fortification in Southern Italy".<sup>7</sup> Constantinople did not reconcile itself to this and still continued to consider the city its own. In 1155-1156 the Byzan-

tines won back many South Italian cities, including Bari, from William I, but not for long. In 1156 Bari was again taken by William<sup>8</sup> and from that time went over to the West once and for all. In 1087-1090 Bari's ecclesiastical status under the jurisdiction of the Patriarch of Constantinople was not suspended, although contacts with it were in effect greatly hampered, and the Pope had a pretext for placing the southern regions of Italy and the city of Bari under his administration. In other words, the period when the translation of the relics of St. Nicholas took place can be viewed as a transitional one for the city of Bari: from the Eastern Church to the Western Church. This quite accounts for the reason why both Churches have full grounds to celebrate the event of the Translation of the Relics of St. Nicholas—each Church as her own feast.

Thus, with the celebration of his feast St. Nicholas established still another spiritual and moral tie between East and West, between the Greek and Roman Churches, a tie which proved so strong that it has not been broken since the times of the great schism.

How, then, does Russian Orthodox liturgy respond to this circumstance? The service on May 9 is the component one.

One of the canons on Matins is an ancient, evidently Byzantine, work. Many stichera on the *Lord, I have cried*, on the lity, after psalm 51, on the Lauds and aposticha are simply taken from the service on December 6. However, a number of stichera and one of the canons on Matins are Russian works, and they consistently develop the idea that the relics of St. Nicholas are in the West, in Bari.

Initially this fact is merely stated: "Having ascended the summit of lofty virtues, O glorious miracle worker, thou appeared in Myra: thy body reposing in Bari, with thy spirit thou visitest the faithful and deliverest all from misfortune, worthily receiving honour, glorified amongst the saints, thou blessed saint of God. Today, supplicating thee in prayer, we say imploringly: pray, O St. Nicholas, to the Saviour of all to pacify the world and save our souls" (sticheron 1 on the *Lord, I have cried*). The words "to

the Saviour of all" and "to pacify the world" already contain the most general theological justification of the translation of the relics, but this is followed by a hymn which as if calls upon one not to be troubled by the fact that today St. Nicholas exudes myrrh in the city of Bari, but to look at the essence of things: "it is not from Bari that we now summon thee, but from Heavenly Jerusalem, where you are jubilant in joy with the Apostles, and with the prophets and the saints" (sticheron 3, *ibid.*). Further on, in the 2nd apostichon, the attention of the faithful is again drawn to the fact that the procession of St. Nicholas from Myra in Lycia to the city of Bari means that he has gone from the East to the West, the explanation being that this is: "by the command of the Master of all." The explanation is expanded upon in the canon on Matins. "The shepherd of Christ's flock, thou art sent to other sheep, O father, to the Latin tongue [people]; may thou astound all by thy miracles and bring them to Christ" (troparion 3 of canticle 1). Let us not forget that in the Russian Orthodox consciousness the Roman Church's break with the family of Eastern Churches has always been viewed as a step away from Christ Himself. Therefore, the chief idea of the hymn consists in the affirmation of the special mission of St. Nicholas in the West—unification of the "Latins" with Orthodoxy.

Incidentally, the glory of the saint is so great that there is nothing surprising about the fact that his relics are now in Bari, for "what city, O blessed one, does not have a helper in thee? What soul does not invoke thy name? Or what place does thou not visit in spirit, astounding all with thy miracles, O Nicholas" (troparion 2 of canticle 3). And after this one is being logically recalled: "Thus the city of Bari has received thy body, but thy spirit is in Heavenly Jerusalem, where thou rejoicest together with the prophets, the Apostles and the saints" (troparion 3 of canticle 3). The same thought is repeated in the 1st troparion of the 5th canticle of the canon. The whole idea behind the translation of his relics from Myra precisely to Bari is to enlighten the West. "Thy relics, O St. Nicholas, have risen like

a star from East to West; the sea hath become illumined with thy procession, and the city of Bari shall receive the grace through thee: for thou, hath revealed unto us as fine, wondrous and kind miracle worker" (kontakion).

Lastly, the 1st troparion of the final, 9th, canticle of the canon, rings as a reconciling chord: "Blessed be the Lord our God, for He hath glorified the saint in countries, pouring out streams of miracles, healing all in Myra and amongst the Latins, and propitiously visiting Russia." This idea and mood lead up to the leitmotif of the entire celebration—the troparion of the feast of May 9: "The day of the radiant feast has arrived, the city of Bari is jubilant, and with it the entire universe rejoices with hymns and spiritual chantings: for this day the holy festivities of the translation of the holy and curative relics of St. Nicholas the Miracle Worker, like the unsetting sun, has shone with resplendent rays, dispersing the darkness of temptations and misfortunes from those who cry out in faith: save us, for thou, O Nicholas, art our intercessor."

The general theological idea contained in the Russian service of May 9 becomes quite clear: God, Who established the great saint and miracle worker Nicholas in Myra, appeals to the entire world for peace with Himself through unity in Christ by means of the saint's wondrous miracles, which pour forth like the inexhaustible myrrh from his relics, which came from the East to the West to give witness to all ends of the universe about the true faith and Divine Truth.

"Great power from God hath been given unto thee, O Nicholas: the sea submits, the air obeys and the peoples are pacified, witnessing thy glorious miracles" (troparion 2 of canticle 8 of the canon), for "Thou, O Saviour, hast shown unto the new Israel, the Christian people, the glorious Moses, Thy Saint, Nicholas, who delivers us from all evils" (troparion 3). On feast days, icons in the churches and often in homes as well are decorated with flowers, and icon-lamps and candles are lit in front of them. In parishes where these days are major feasts, festal processions are habitually held with banners and icons, to the pealing

of bells and the singing of troparia: "The example of faith and image of humility" or: "The day of the radiant feast has arrived, the city of Bari is jubilant." Many people celebrate their name-day at this time. After all, beginning in the 9th century, from the times of the first Christian Russian prince, Askold-Nikolai, the name Nicholas that is given at birth or baptism has to this day been one of the most popular. Veneration of St. Nicholas in the Russian land is not on the wane, and this holds true for his miracles! We know that he is revered in Western countries, too. Popular belief in the graces and compassion of St. Nicholas is contained in the folklore image of the Santa Claus of Christmas. Many churches in the West have been built in honour of the great miracle worker.

Nevertheless, nowhere else does St. Nicholas enjoy such extensive and profound veneration as he does in Russia. The Russian soul from time immemorial accepted him particularly closely; he penetrated the very heart of our people. What feelings one must have for St. Nicholas to say to him expressing the faith of the people as a whole: "Rejoice, O all our hope after God and His Mother: (akathistos oikos 12).

Why did the Russian Orthodox people take to St. Nicholas so, and love him so to this day? In what sense is his spirit consonant with the spirit of our people?

Absolutely everyone who has studied Russian Orthodoxy notes a vivid feature in it which is usually defined as "other-worldliness", i. e., a particular striving for the Kingdom of Heaven. This does not imply disregard for everything earthly in the least. Quite the contrary, for Russians the task is precisely to transform everything earthly into the image of the Heavenly. This applies to all facets of Russian Orthodox life. Beginning with the epoch of Prince Vladimir of Kiev, almost all the early Russian towns were built in the image of Jerusalem (both the historical, and the new, "heavenly"). For this reason the fortress walls of large cities had "Golden Gates" (this was the name of the gates in historical Jerusalem through which Christ entered the city from the

Mount of Olives to cries of *Hosanna* on the eve of His Passion), in the walls themselves the number of gates often coincide with the number of gates in the walls of the *new Jerusalem* (12—three facing each direction)<sup>9</sup>, and the number of fortress towers corresponded to the number of towers on the walls of the historical Jerusalem of the times of the Saviour's earthly life. Inside Russian cities, the names of ensembles of church architecture reflect to a greater or lesser degree (particularly in the 17th century) symbols of Revelation: the "Bethanies", "Gardens of Gethsemane", "Mounts of Olives", "Valleys of Jerusalem", "Jordans". A conscious striving to build in the image of the promised land of the Kingdom of Heaven was mirrored in the creation by Patriarch Nikon (1652-1667) of an entire complex, a "Moscow-Suburb Palestine", with its centre at the Novy Ierusalim Monastery of the Resurrection, the main cathedral of which was built in the likeness of the Church of the Holy Sepulchre (of the Resurrection of Christ) in the historical Jerusalem, and all this was to exemplify *a new heaven and a new earth... new Jerusalem* (Rev. 21. 1-2).<sup>10</sup> A Russian Orthodox Church is not merely a place for prayer, it above all is the image of the Kingdom of Heaven in everything, from the symbols of the architectural forms and its inner tripartite division, to the decoration of the icons, especially the iconostasis.

In Russian Orthodoxy the personal spiritual life of the faithful, domestic life, family relations, economic and all other activity consciously aspire to the "embodiment", the reflection of the Heavenly in the earthly, which is the chief means of transforming the earthly, of spiritualizing and bringing it closer to the Heavenly. In Russian abodes, whether a princely mansion or a peasant hut, the "front" corner, the most visible one from the entrance, which faces the East, was called "krasny", i. e., beautiful, festive. It was here, in the very corner, not on the walls, that icons and other holy things were placed and the icon-lamp burned. The best and most prominent place in the home was for God and everything divine and holy.

If one recalls what constituted the

spiritual and historical mission of St. Nicholas—to be an ensample of faith and an image of Christian living in the world, on Earth, in such a way that, as the Saviour said, *the kingdom of God, and his righteousness* might be the main thing sought in this living, then it is easy to see how precisely and profoundly this corresponds to the overall aspirations of the Russian Orthodox people: It is not fortuitous that precisely in everyday affairs and misfortunes St. Nicholas helps us most of all with his miracles, for it is these everyday affairs that Russ strives to accomplish according to the laws of the Kingdom of God. Invisible inimical powers are attempting to destroy this striving, this integrity of Christian life, and to suppress the believer with disease, sorrow and misfortune so that he might become bogged down in the bustle of earthly life and cease to think about the Heavenly. Here a believer especially needs a saint—an intercessor, a strong and reliable helper, a shepherd, teacher, the one to be imitated. St. Nicholas became all this for Russian Orthodox people. Russians who reverently venerate all the saints of our Church saw in the person of St. Nicholas not only an ensample of faith and an image of humility, but also an image of sanctity, the personification of perfect Christian righteousness, a pillar of Orthodoxy.

Earlier, in connection with vivid comparisons of St. Nicholas with Moses in church hymns the question could arise as to whether he was indeed for the "New Israel"—the Christian Church—what Moses was for ancient Israel.

With all her historical spiritual experience the Russian Church answers: yes, he is! And even "more glorious than Moses", because whereas the great leader of the Old-Testament Church led the chosen people out of external slavery to external freedom, to the promised land of Palestine, St. Nicholas, like a solicitous shepherd, leads the Christian people out of the spiritual slavery of sin and hell to spiritual freedom in Christ, to the "promised land" of the Kingdom of Heaven!

It is for this reason that the Russian Orthodox Church exclaims to him

in the words of the akathistos: "Singing of thy miracles, we exalt thee, O all-laudable Nicholas, for God, glorified in the Trinity, is wondrously glorified in thee.... Rejoice, O all our hope after God and His Mother; rejoice, O

health of our bodies and salvation of our souls. Rejoice, for through thee we are delivered of eternal death; rejoice, for through thee we gain eternal life. Rejoice, O Nicholas, great miracle worker."

## NOTES

<sup>4</sup> S. V. Bulgakov. "Menologion, December 6". — *Manual for the Clergy*, inset.

<sup>5</sup> *Ibid.*, and: *Manual for the Clergy*. Vol. 2, p. 366.

<sup>6</sup> This date was evidently generally accepted in antiquity. Thus, Baronius Cesare reports for the year 1087: "Some believe that in this year the relics of St. Nicholas were brought from Myra in Lycia to the city of Bari." See: his *Annales*, bk. 3, p. 1183.

<sup>7</sup> A History of Byzantium, Vol. II, p. 288.

<sup>8</sup> *Ibid.*, p. 328.

<sup>9</sup> M. P. Kudryavtsev, G. Ya. Mokeyev. *Kamen'naia letopis' staroi Moskvy* (The Stone Chronicle of Old Moscow). Moscow, 1985. The chapter "The Capital of the Russian Centralized State", specifically the "idealized scheme"

on p. 87. For the spiritual-symbolic importance of the urban-construction composition of Moscow on the whole and the "apocalyptic" symbols of individual architectural complexes see the dissertation: M. P. Kudryavtsev. "Moscow in the Late 17th Century. Architectural Theory and History". The Central Research Institute of Architectural Theory and History. Moscow, 1981. It should be noted that of late architecture historians have discovered in a wide body of literature comprehensively studying early Russian cities patent images of the new Jerusalem of the Revelation of St. John the Divine in each of them.

<sup>10</sup> See: Archpriest Lev Lebedev. "Patriarch Nikon". — *Theological Studies*. Nos. 23, 24. The chapter "The New Jerusalem".

## SOURCE MATERIAL

1. "The Life of St. Nicholas". — *Mineii-Chetii*, 18th cent., December 6.
2. "The Tale of the Translation of the Holy Relics of St. Nicholas from Myra in Lycia to the City of Bari". — *Ibid.*, May 9.
3. Service to St. Nicholas. — Liturgical Menion, December.
4. Services to St. Nicholas, of eight tones, Thursdays, Octoechos, vols. I, II.
5. Service to St. Nicholas. — Liturgical Menion, May.

### 6. Akathistos to St. Nicholas.

7. Cesare Baronius. *Deyania tserkovnye grazhdanskie o Rozhdestva Khristova do 1198 goda (Annales Ecclesiastici)*. Moscow, 1915. Book III. 9th-12th centuries.

8. S. V. Bulgakov. *Manual for the Clergy*. Kiev, 1913.

9. A History of Byzantium. Moscow, 1967, Vol. 2.

10. *Manual for the Clergy*. Moscow, 1978. Vol. 2.

Archpriest LEV LEBEDEV

## Troparion, Tone 4

By the truth of thy dealings thou wast set forth to thy flock for the rule of their faith, an ensample of meekness, a teacher of abstinence. Thus by thy lowliness thou didst attain to the heights, by poverty unto riches. Plead, Father Nicholas, our great high priest, before Christ our God, for the salvation of our souls (Manual of Eastern Orthodox Prayers. London, 1968).

## Kontakion, Tone 3

Thou didst appear a priest in Myra, O saint, for having fulfilled the Gospel of Christ, O righteous one, thou didst lay down thy life for thy people, and rescued the innocent from death. Wherefore, thou wast sanctified, being a great initiate of the grace of God.

## Magnification

We magnify thee, O Father and Hierarch Nicholas, and we honour thy holy memory, for thou dost pray for us unto Christ.



# LITURGICAL PRACTICE

## The Sacrament of Penance

### The Order of Confession

**K**nowing and living by God's Commandments makes penance an informal, conscientious act for Christians. The priest's words before penance are an attempt to help the penitent.

*Blessed are the meek,* the priest reminds the penitent of God's words from the Saviour's Sermon on the Mount, *for they shall inherit the earth* (Mt. 5. 5).

Genuine meekness helps a person patiently endure all offenses in a quiet and untroubled manner, and face all problems and adversities calmly and forgivingly. Such virtue grows from recognizing one's spiritual poverty and out of sorrow for one's sins. It manifests itself through deep humility and love of Christ.

Meekness reveals a sensibility in a man which prevents him from "annoying anyone or being annoyed by anything" (Orthodox Catechism).

Most of all, in this world, we seek spiritual peace. But we fail to attain it, because it comes to our hearts only with meekness and mildness. *Learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls* (Mt. 11. 29) The Lord, you see, does not offer to learn of Him prayerfulness, love of work, patience, or other qualities and virtues, but above all, meekness and lowliness of heart.

What shall we say to the Lord about the fulfilment of this commandment? In our souls, alas, instead of meekness, there is almost always irritability. Everything upsets us. We wake up in the morning, and, instead of saying; "Glory to Thee, O, Lord; thank you for not taking me in my lawless-

ness, but allowing my life to continue," we are annoyed that we have not slept longer. We receive the comments of those in our homes—even from loving and beloved parents—with unconcealed annoyance. Excessive exasperation appears in all of our behaviour: we do not love those close to us as we should; we shout at our children; we torment those around us with nagging over minor matters; either we are irritated by another's slowness, or, on the contrary, their haste and speed irritates us. We leave home, and show the same symptoms of annoyance over the weather, public transport, events in the street or a store, or the procedures in the church where we worship. Even standing at confession, or approaching the Holy Chalice, we continue to feel annoyed. Here, there is pushing; there, there is pressure, no one allows us to concentrate. We arrive at work and there become upset at the smallest comment made by a supervisor or fellow worker, if what they say and do touches our amour propre. And so it goes the whole day through, until we sleep: pressures, irritations, disappointment with others. Lord, forgive us, sinners!

Our irritability is like a reservoir of flammable gas, awaiting the tiniest spark to explode, giving vent to comments, scoldings, and anger directed at those around us.

Anger is like a temporary dimming of reason. It is fearful even to look at someone who is giving vent to his or her anger. It is not only in a Christian sense that such a person is lost in rage, but he is also destroying his human characteristics. And such criminal words our minds and tongues can pronounce, *set on fire of hell [anger]* (Jas. 3. 6).

And we insult everyone and scold,

using indecent language. Perhaps, through lack of self-discipline, some have used foul language, used Satan's name? We excell on the use of caustic and insulting words and phrases. Still worse, we continue to feed our malice with vexation, that we said little, that it was not that insulting, that something else might even have been added. Lord, forgive us, sinners.

Perhaps, some of you let your temper have free vein and have gone so far as to stamp your feet, pound with your fists, scream and rave, slam doors, break something in rage, and even to wound or beat people or animals. Such people must repent in tears before the Lord: Lord, Our Saviour, forgive us, sinners!

The problem lies in the fact that we almost always believe that our anger is justified; it seems to us that we are on the right side, and we altogether forget the words of Holy Scripture, that *the wrath of man worketh not the righteousness of God* (Jas. 1. 20). And our judgement is so dimmed, thus, by anger, that we take the greatest evil to be good. Some say, in self-justification, "I am short-tempered, but my outbursts are quickly over." But the great teacher of piety and asceticism, St. John Climacus says about this: "Sometimes, in times of anger, cunning devils quickly leave us, so that we may become careless with our passions and... make our disease incurable" (*The Ladder of Paradise*, Homily 8, 9). Thus, if we do not learn to control our annoyance, irritability becomes sinful passion and it will be very difficult to eradicate, as are all evil habits.

Lord! Through anger and wrath, we verbally destroyed the good names of those close to us; in fury we let out friends' secrets exposing them and depriving them of honour. On other occasions, we acted as traitors, ignoring confidentiality between friends. Lord, forgive us, sinners!

In behaving this way, we failed even to think of repentance. The meek man shall not strive, nor cry; neither shall any man hear his voice in the streets (Mt. 12. 19). But, even here, no small sin might be concealed. Not every quiet person is meek. One can be silent, while, in one's soul, one hates, despises, one is angry.

He who recognizes himself in these words must repent before the Lord. If, because of your quiet, secret character, you can conceal irritations and anger which are in your heart from others, remember: the Lord looks into your heart and judges what he finds there. And how absurd and unnatural are annoyance and anger! By contrast, how truly meekness agrees with nature. Look at the face of a meek person—now beautiful, clear, unrebellious, attractive, and calm it is. What spiritual sweetness pours out of a meek man's soul! Look at the angry, irritable man; his face is gloomy, lacking in calm, ugly. Besides, within a meek frame of mind, it is easy to undertake anything; but with vexation and irritation in your heart, everything becomes difficult. When prayer is accompanied by irritation with one's neighbour, it turns into sin and condemnation. All of this, Lord, we ourselves have felt. Looking at others, we can see the purposefulness and meekness of some, and the ugliness of others, but we are unable to rule our own hearts and easily fall into sin.

Most often, irritation derives from impatience. This is the source of numerous sins. We sin before the Lord who lets us encounter life's trials by loosing hope of the beneficent help from the Heavenly Father, by grumbling at the Lord and allowing our hearts to contain insidious thoughts about the "unjust" or "excessive" crosses the Lord sends us. It may be that some of you, forgetting that man brings troubles upon himself by abusing his free will, have said or agreed that, if God were truly good, there would be no war, children would not suffer, there would be no illness, there would be no sudden death in the flower of youth and strength, and other judgements of the kind! Perhaps some of you pursued these thoughts so far as to deny the existence of God and His wise Providence? Repent before the Lord!

Forgive us Lord, that we have, impudently and brazenly, rashly tried, with our limited wisdom to judge Your Economy and to draw reckless conclusions about things we cannot understand!

Impatience often leads us to place the blame for evil on others, rather than accepting that blame ourselves.

We are overcome by many rash doubts, unjust accusations, and they lead to quarrels, hostility, complaints, and mutual recriminations. This is how much evil remains in our souls! We drown in this "abyss of sinfulness". And in front of us lies death, the transition to the life beyond the grave, where we will await the Last Judgment and Life Eternal in the Heavenly Mansions or in the depths of Hell. This means we must reform, here on earth, and free our hearts from evil tendencies. Let us repent! Lord, forgive us, sinners!

Impatience troubles the soul, clouds the mind, deprives us of healthy judgement, and does not allow us to find ways of fighting evil. It dooms the heart to sorrow, and it leads to depression. Depression is the fruit of impatience. It weakens spiritual and bodily powers even to the cessation of all useful activity. This condition, which often leads to despair, can be expressed as: "Everything is falling apart."

Lord! Forgive us. Give us the wisdom and spiritual strength to exercise patience, to have faith in your wise paternal guidance. By ways known to you, save us, O Lord!

Let us consider how we became so quick to take offense. Through the lack of meekness and humbleness in our hearts! Susceptibility to offense comes from a heightened sense of self worth. If we believe ourselves to be "something", and "something important", and someone has dared not to render homage to us, we seethe, we are offended to the point of tears, we argue, and we plot vengeance (Bishop Feofan Govorov). According to Bishop Feofan, the soul finds strength for building a blissful inner world in humility after the self has been destroyed by bewailing sins and humble meekness. Lord, forgive us, sinners!

There is one more property of meekness which exceeds our understanding. That is, sincere and heartfelt goodwill towards one's enemies, as in the Saviour's Commandment, "*Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you* (Mt. 5. 44). Are these the feelings in your heart? No, Lord, they seem unattainable to us. One must not just tolerate one's enemies, not just disregard their en-

mity, but one must love them, do good to them, and pray to God for them. To see in one's enemy someone to be saved, a person who, in his sin, is ailing spiritually and needs our help and service—this is what Christian meekness requires on our part.

St. John Chrysostom teaches: whoever shall stand against us, we shall be humble. If they come to us with impudence we shall oblige. If they taunt and torment us with raillery and abuse, we shall not answer in kind, so that our vengeance may not ruin us.

In vexation and hatred, we may wish our enemies all kinds of ill-luck, gloating to ourselves and aloud if our enemies or those who have offended us meet with some disaster. We may dare to think and say that they deserve still greater unhappiness. Perhaps, some have even wished that their enemies might die, or, worse still, rejoiced in a foe's death and in his relatives' grief. Repent unto the Lord, whosoever is guilty of this.

At first glance, those who are meek seem the most defenceless, the most persecuted. Still, the Lord promises that he who attains meekness shall *inherit the earth* (Mt. 5. 5). This was tested in the first centuries of Christianity's existence, when it seemed as though the Christians would surely be eradicated by the fury of the heathens. But they inherited the earth, which had been ruled, before then, by their oppressors. And bliss in the mansions of the righteous, awaits the meek in the life of the world to come.

We are guilty before the Lord of having avoided meekness as something insecure and weak, as though it could hardly lead us to the knowledge of God's Love or to reflecting on His deeds. We lack the patience and humility for dealing with life's adversities. We are confused, inclined to anger, and we are likely to fall into sin, to disregard modesty and love for our fellow man, and to be unrestrained in our speech. Lord, forgive us! Let us be worthy of repentance before the end; let us bring you the real fruit of that repentance—a meek and humble heart. Let us be worthy of receiving that everlasting inheritance in the mansions of the righteous.

A. I.

(To be continued)

# Everyday Antiphons and «Alleluia» after the Apostle

Обычного канона

**Антифон 1-й**

Припев:

С. А.

1. Бла\_го есть исповеда\_ти\_ся Гос\_по\_де\_ви. Молит\_ва\_ми Бого\_ро\_дицы, Спа\_се, спаси нас.

Т. Б.

2. Бла\_го есть исповеда\_ти\_ся Гос\_по\_де\_ви, и пети имени Тво\_е\_му, Выш\_ий

3. Воз\_ве\_ща\_ти за\_ут\_ра ми\_лость Тво\_ю, и истину Тво\_ю на всяку ношь.

4. Я\_ко прав Гос\_подь Бог наш, и несть не\_правды в Нем.

5. Слов\_а От\_цу и Сыну и Святым Ду\_ху, и ныне и присно и во во\_ки ве\_хов. А\_минь.

**Антифон 2-й**

Припев:

1. Гос\_подь во\_ца\_ри\_ся, в лепоту об\_ле\_че\_ся. Молит\_ва\_ми святых Тво\_их, Спа\_се, спаси нас.

2. Гос\_подь во\_ца\_ри\_ся, в лепоту об\_ле\_че\_ся, облече\_ся Гос\_подь в силу, и пре\_по\_я\_са\_ся.

3. Ибо утвер\_ди все\_лон\_и\_ю, яже ио\_рдина\_ти\_ся.

4. Свя\_дения Тво\_я у\_ве\_риша\_зело, дому Твоему подобает святыня, Гос\_подь, в дол\_го\_ту дний.

**Антифон 3-й**

1. Прин\_дите возвраду \_емся Гос\_по\_де\_ви, вос\_клика\_ием Богу Спасите\_лю на\_ши\_му.

2. Предварим лице Его во испо\_ве\_да\_ни\_и, и во исал\_мех вос\_клика\_ием Е\_му.

3. Я\_ко Бог ве\_ликий Гос\_подь, и Царь велий по всей зем\_ли.

4. Я\_ко вру\_це Е\_го вси кон\_цы зем\_ли, и вы\_со\_ты гор То\_го суть.

5. Я\_ко То\_го есть море, и Той соз\_ори е, и су\_шу ру\_це Е\_го соз\_адас те.

**Припев:**

Сла\_си мы, Сы\_ле Божий, во святых дивен сый, по\_ю\_ли\_я\_ Ти: ал\_ли\_лу\_и\_а.

## Антифон 1-й

I. Т. I  
II. Т. II  
A.

Л.

Припевы:

**Сокращенное греческого распева**

1. Благо есть исповедатися Гос \_ по\_де\_ви.  
 1. Молитвами Бого\_ди\_цы, Спа \_ се, спа \_ си  
 2. Молитвами святых Тво\_их, Спа \_ се, спа \_ си  
 нас, нас.

2. Благо есть исповедатися Гос \_ по\_де\_ви,  
 и лети имени Твоему , Выш - ий.  
 Молитвами Богородицы:

(По этому образцу поются и прочие стихи антифона с припевами их)

## Припев к 3 антифону:

Спа \_ си ны, Сы \_ не Бо \_ жий,  
 во святых дивен сый, по \_ ю \_ ши \_ я Ти: а\_лли\_лу\_я.

## Антифон 1-й

C. A.

T. B.

Припевы:

**По обходу Синодального хора**

1. Благо есть исповедатися Гос \_ по\_де\_ви.  
 1. Молитвами Богородицы, Спа \_ се, спа \_ си  
 2. святых Твоих,

(так же и остальные стихи)

## Припев к 3 антифону:

Спаси ны, Сыне Божий, во святых дивен сый, по\_ю\_ши\_я Ти: а\_лли\_лу\_я.

По входе: **Медленнее**

Приидите, поклонимся и пропадем ко Христу

Спаси ны, Сыне Божий.

## По апостоле. Алилуя, гл. 1:

Соло:

Ал \_ ли \_ лу \_ и \_ я, ал \_ ли \_ лу \_ и \_ я, я\_й

# BOOKS AND PUBLICATIONS

## THEOLOGICAL STUDIES, No. 27

Moscow, 1986, 332 pp.

The latest, 27th issue of the *Theological Studies*, put out by the Publishing Department of the Moscow Patriarchate, appeared in September 1986. It is the last issue compiled under the direction of the late Metropolitan Antoniy of Leningrad and Novgorod, who had headed the editorial board of the *Theological Studies* for nearly sixteen years. Metropolitan Antoniy passed away on May 29, 1986, after a grave and long illness (see tribute in *The Journal of the Moscow Patriarchate*, No. 10, 1986, pp. 17-24).

The issue opens with the hitherto unpublished essay "Sts. Constantine and Methodius the Apostles of the Slavs (Attempt at a Full Description of Their Lives)" (pp. 5-60) by Academician E. E. Golubinsky (1834-1912). The publication of this valuable work is dedicated to the 1100th anniversary of St. Methodius' demise and is based on the author's manuscript, preserved at the Central State Historical Archives of the USSR (fund No. 1628, inventory 1, file 160) (the beginning of this work appeared in *Theological Studies*, Issue 26, pp. 95-155).

There follows the article "On the History of the Novgorodian Iconography" by Metropolitan Antoniy of Leningrad and Novgorod (pp. 61-80).

The issue contains the concluding part of the study "St. Joseph the Hymnographer and His Compositions" by Archpriest Vladimir Rybakov (pp. 81-106). It reviews in brief the sacred songs of the outstanding Byzantine hymn-writer of the 9th century (for the beginning see *Theological Studies*, No. 26, pp. 280-306).

Nun Elena (Kazimirchak-Polonskaya), in her study "Archpriest Prof. Sergiy Bulgakov (1871-1944)", describes the life and work of the distinguished Russian theologian and philosopher. Metropolitan Antoniy says in the preface

(p. 107): "Sergiy Bulgakov's writings contain many interesting new theological concepts. The present article will give our theologians a more vivid picture of his complicated life and the formation of his theological views... Archpriest Sergiy Bulgakov loved Russia and the Russian Orthodox Church, and his spiritual influence on people around him is shown well in the article." The chapter on Father Sergiy Bulgakov's ecumenical activities is supplied with editorial commentary by Archpriest Vladimir Mustafin, Professor of the Leningrad Theological Academy (pp. 171-173). He distinguishes between two ecumenical conceptions in Sergiy Bulgakov's writings: "strictly Orthodox-Church" one and a "theologically liberal" one, the latter being predicated on a "striving for Church unity" (p. 173).

Nun Elena had known Archpriest Sergiy Bulgakov personally for many years. Her study is written in a lively style and illustrated with photos showing Father Sergiy at different periods of his life. A list of his writings is appended (pp. 179-194), based on Kliment Naumov's *Bibliographie des œuvres de Sergi Boulgakov* (Paris, Institut d'Etudes Slaves 1984).

A. N. Moshin's article "The Velikiye Luk Legends" (pp. 196-211) is a record of oral traditions and tales about this old city in the Novgorod area.

The article "Research and Literary Activity of Archimandrite Antonin Kapustin" by M. V. Filippov (pp. 212-219) was written in connection with the 90th anniversary of the demise of this eminent Church historian and archaeographer, who for a period was head of the Russian Orthodox Mission in Jerusalem († 1894).

The publication of the "Talk on Superstition" (pp. 222-242) by the eminent 17th-century Slavonic scholar Yuri Krizhanich was prepared

text, translation, commentaries) by lecturer of the Leningrad Theological Academy Y. P. Avvakumov on the basis of the autograph, preserved at the manuscript section of the Lenin State Library (collection 3348, sheets 159-170). V. P. Avvakumov also provided the preface (pp. 220-221) and the postface, the latter entitled "Slavophil? Missionary? Ecumenist? The Personality and Theological Thought of Yuri Krizhanich" (pp. 245-256). In the article "Russian Piety and Sanctity" (pp. 257-265), published under the general heading "Materials for the Millennium of the Baptism of Russ", V. A. Nikitin analyzes the phenomenology and specific features of Russian sanctity and arrives at this conclusion: "The search for truth and the striving to establish a just society on Earth are characteristic of the Russian people to the highest degree. Here we have a profound antinomy rooted in the metaphysical foundations of life itself, in the dualism of the Earthly and the Heavenly" (p. 265).

The article "Russian Archaeological Institute in Constantinople" (pp. 266-293) by docent of the Leningrad Theological Academy Archimandrite Avgustin reviews the history and activities of the Institute, spanning the period from 1895 to 1914. The Institute was founded and headed, throughout this period, by the famous Russian Byzantinist Academician F. I. Uspensky (1845-1928). The Institute contributed substantially to Russian Byzantine studies and brought a whole series of first-rate old texts to the attention of the world scholarly community.

Of great interest is the essay "Empeiria and

Empyrean" (pp. 298-322) by Pavel Florensky, the outstanding religious thinker and encyclopaedic scientist. Written in the form of a polemic carrying on the traditions of Platonic-Solovyevian dialogue, this fascinating work has lost none of its relevance. Hieromonk Andronik (now hegumen), a grandson of Pavel Florensky, writes in the preface: "Is an integral conception of the world at all possible, and if it is, then how?—that is the content of the discourse 'Empeiria and Empyrean', this eminently autobiographic work." "Why should our world view be religious? Pavel Florensky's answer is quite definite and unambiguous. The editorial preface sums it up thus: "Catholic Christianity alone is in possession of the full Truth, and only this Absolute Truth of catholic Christianity can be the 'religious foundation' that constitutes the spiritual meaning and concrete material content of being" (p. 296).

The collection concludes with a number of short encyclopaedic items published under the heading "Materials to the Theological Church Dictionary" (pp. 323-332): Abaddon, Adonai, Akathistos, Angels, Aphraates, Bardesanes Barlaam of Calabria, Demons, Hegar, Kontakion, Nine Angelic Orders. An editorial note says that beginning with the present issue the *Theological Studies* will carry materials for a *Theological Church Dictionary*, the need for which has long been felt by the instructors and students of our theological schools, especially of late, on the eve of the great jubilee, the Millennium of the Baptism of Russ.

V. NIKITIN

## PRAYER BOOK AND PSALTER — 1985

### Publications of the Old Believers Archbishopric of Moscow and All Russia

Two new publications of the Old Believers Archbishopric—*Prayer Book*, 1985 (176 pp.) and *Psalter*, 1985 (304 pp.) have been put out with the blessing of the Most Reverend Nikodim, Old Believers Archbishop of Moscow and All Russia († 1986).

Both publications are dedicated to the Millennium of the Baptism of Russ.

Both the *Prayer Book* and the *Psalter* are indispensable for any Christian who wishes to fulfil his daily prayer rule in accordance with the Church Rules.

The books contain everything both the clergyman and the layman need for executing the cell rule.

The *Prayer Book* opens with the Morning and Evening Rule (p. 5).

The morning and evening prayers are followed by prayers before lunch and supper, and studies, as well as prayers after them. After this come the Rules on "how to perform at home services with genuflections when necessary (when books or time are lacking)". These services include Vespers, Compline, Midnight Office, Matins and the Hours (p. 13).

The Hours (p. 16) are followed by the Ty-pika (p. 25); Small Compline (p. 32); Midnight Office for weekdays (p. 42); Saturday Midnight Office (p. 50); Sunday Midnight Office, Trinity Canons of the eight tones (p. 55) and Dodekapsalmos (p. 91).

The remainder of the book contains numerous canons: to the Holy and Life-Giving Cross (p. 106); for the ailing (p. 111); for Holy

Easter (p. 117); to St. Michael the Archangel (p. 144); to St. Nicholas (p. 149); to St. Paisios the Great (p. 154); the canon for the dead (p. 130), and others.

The other newly published book, *Psalter*, which enjoys particular popularity in the Old Believers' community, opens with the Rules of the *Psalter* on "how to pray the entire year" (p. 5), and also the Rules on "how to pray for health and for the repose" (p. 9). This is followed by kathismata (p. 13). Featured on p. 12 is an engraving depicting St. David the Psalmist. After the kathismata come the Canticles of the Prophets (p. 136), penitential Troparia and prayers after each Kathisma (p. 149).

This is followed by the so-called "correct canons"—to the Saviour and the Most Holy Mother of God "with kontakia and oikoi", a canon of thanksgiving (p. 179); for the Annunciation of the Most Holy Mother of God (p. 197); to the Guardian Angel (p. 210), and so on. "A Common Beginning for All Canons" is featured on p. 228, and a number of canons (they also include those incorporated in the *Prayer Book*) begin on p. 232.

The *Psalter* concludes with a Paschal Table for 75 years, from 1985 to 2060.

It is interesting to note that in the present edition of the *Psalter* the prayer part is preceded by an explanation "how to make the sign of the cross and stand atremble in the holy church of God", consisting of two excerpts

from the works of Father of the Church St. John Chrysostom. In like fashion the *Prayer Book* has explanations, of bowing and prostrations, *podruchniki* (prayer rugs), the sign of the cross, and the Old Believers' rosary. A graphic depiction of the method of folding fingers for making the sign of the cross accepted in the Old Believers' Church is featured here as well.

Generally speaking, the *Prayer Book* and the *Psalter* also produce a highly favourable impression for the wealth of different illuminations and original glagolitic letters with flowery ornamentation done in cinnabar, i. e. vermillion, which highlights separate prayers thus considerably facilitating reading.

Today, when not only the Russian Orthodox Church but all the Old Believers' Churches as well are preparing to worthily celebrate the glorious jubilee of the Millennium of the Baptism of Russ, these publications are of particular significance historically, theologically and liturgically.

It can only be hoped that these publications will also further in their own way the development and deepening of understanding between the Russian Orthodox and Old Believers' Churches through a study of the history and essence of the liturgical traditions of Old Believers and their present-day liturgical practice.

S. MATSNEW

#### ERRATA:

*JMP*, No. 5, 1987, p. 3, lines 20-21. Should be read:  
His Beatitude NASRALLAH BOUTROS SFEIR, Maronite Patriarch of  
Antioch and All the East; Lebanon





THE CHURCH OF THE HOLY LIFE-GIVING TRINITY  
the village of Rodovoe (Pskov Diocese)

PUBLICATION  
OF THE MOSCOW  
Patriarchate